

# The Classical Review

MARCH 1887.

## EDITORIAL.

THE general aim of the promoters of THE CLASSICAL REVIEW has been already explained in a Prospectus which has been widely circulated; but it may be well in our first number briefly to recapitulate what was there stated as to the scope of the Review, and to point more directly to the results which we hope may follow from its establishment.

As regards its subject-matter, the Review will deal with all that concerns the language, life, and literature of Greece and Rome down to the year 800 A.D. in the case of the Western, and the year 1453 A.D. in the case of the Eastern Empire, as well as with the history of classical scholarship up to the present time. Oriental languages and history, and general or comparative philology, will be included only in so far as they are directly related to the languages and history of Greece and Rome. But the Review will embrace all that is written in Greek and Latin down to the dates above mentioned, without regard to the distinction commonly made between sacred and profane literature.

It is evident that it will be necessary to define our subject still further if it is to be brought within reasonable compass, so as to admit of thorough treatment in the pages of THE CLASSICAL REVIEW. This limitation we hope to gain, in the first place, by taking as our starting point and chief concern the interpretation of the ancient texts. We do not propose to deal with Philosophy, or Law Theology, or in the abstract, but with their literary basis. Thus Theology, so far as it enters into our plan, will be not speculative or systematic, but mainly critical or exegetical. Another limitation will arise out of our manner of treating the subject. Our aim is not so much to provide original matter as to supply an index and chronicle of all that is being done in the field of Classical Antiquity as above defined.

It is thought that a publication based on these lines will supply a real want which has long been felt in this country. Whereas in Germany there are more than twenty periodicals devoted to the exclusive study of Classical Antiquity, some of them coming out as often as once a week, English scholarship has produced up to the present time no single periodical of frequent or even regular issue which devotes itself to the different requirements of classical students. For notes and news of classical and archæological interest, as well as for reviews of classical books, scholars have had to depend almost entirely on the journals of general literature, in which only a very limited space could be allotted to any special department.

We hope then to make THE CLASSICAL REVIEW a critical record of the work of the year, so far as regards English publications, by noticing within three months of their

appearance, all that are not unmistakable cram-books or of a merely elementary character; and in regard to foreign publications, by independent notices of the more important books, and by short summaries of the various philological, archæological, and theological reviews so far as they fall within the province marked out; attention will also be called to articles or paragraphs of interest to classical scholars which may be found in other publications. In regard to unprinted matter, information will be given by Correspondence from our own and from foreign universities, by Reports of Exploration and Discovery, and in other ways.

A further use of the Review will be to serve as a receptacle for notes and queries and adversaria of any kind. It constantly happens that a scholar in the course of his studies makes an emendation or strikes out a new interpretation of a disputed passage, or lights upon an interesting illustration, or discovers inaccuracies in some work of authority; yet nothing comes of his discoveries because he does not know where to send them. We hope that *THE CLASSICAL REVIEW* may become the natural depositary of such fragments of knowledge, each perhaps apparently unimportant in itself, but in the aggregate capable of leading to results of great interest and value. At present there is perhaps no country which produces so large an annual crop of scholars, with so small a comparative result in the shape of permanent contributions to classical learning, as our own.

Again, we shall hope, at least until our pages are fully occupied in the ways above described, to insert short original articles, which will usually be of a less elaborate kind than those which are admitted in the existing philological journals. Such articles will from time to time be especially adapted to the requirements of younger scholars.

To sum up briefly the benefits we anticipate from the establishment of *THE CLASSICAL REVIEW*, if we succeed in carrying out the above programme: they are first, that writers will no longer work in the dark, as they have too often done in former times, but will at any rate have an opportunity of ascertaining what is being done abroad, and will also have the satisfaction of knowing that their own work will be tested by competent critics within a reasonable period of time; secondly, that schoolmasters and others interested in education will learn what books to recommend to their pupils, and may perhaps gather hints as to improved methods of teaching from our foreign correspondence; thirdly, we hope to turn wasted power to account by inducing some who are at present unproductive scholars to take a more active part in promoting the advancement of learning; fourthly, perhaps it is not too much to hope that some who have been prejudiced against classical education may chance to cast their eye on these pages and discover that to classical scholars at any rate 'Classics' means something more than writing verses in a dead language, though even for that much-decried accomplishment we think there is something to be said, and indeed propose to give occasional specimens of it in our columns. Lastly, we hope that *THE CLASSICAL REVIEW* may be used as an organ of intercommunication between scholars in all parts of the world, and thus foster the feeling that all are engaged in a common work, and enable each to profit by the experience of others.

It must, of course, take time before the ideal of a Classical Review here shadowed forth can approach to realization. But the editors believe that it is perfectly capable of being realized, and that in proportion as it is so, it will tend very greatly to improve the condition of classical learning in England.

## The Classical Review.

### MYRON'S PRISTAE.

THE sculptor Myron is credited by Pliny<sup>1</sup> with certain works in bronze, among which are figures of *pristae*. By a misunderstanding these *pristae* were long considered to be sea-monsters. It is now held that they could have been nothing else than 'sawyers of wood,' and since the notion of a number of disconnected figures in the attitude of sawyers is contrary to modern views about Greek sculpture of the higher order, recourse has been had to the reasonable idea of a group of two sawyers at work. It would be easy to conceive such a group in bas-relief, if that were admissible, as it is not; for Myron is only known to have worked in the round. But a group of sawyers, executed in the round, would present a spectacle for which there is nothing to prepare us among the remains of Greek sculpture. The saw and the piece of wood are elements in the design which cannot be reconciled with the principles of Greek statuary; and yet they are necessary elements. As the matter now stands, it is admitted that the *pristae* were a group of sawyers, but as yet no copy, or other trace of them than in Pliny, has been found.<sup>2</sup>

Believing that the strict interpretation of *pristae* as sawyers lands us in an impossible group, I propose to argue that this word may have been applied also to a game in which the process of sawing was imitated in some measure. There is in the British Museum a painted vase<sup>3</sup> of the red figure style, on which are seen two satyrs playing at a game like our 'see-saw,' with this difference—important for a group in the round—that each is within arm's reach of the other. The one, in fact, holds the other firmly by the wrists, with the intention of pulling him over, and thus upsetting the balance of the plank, near the centre of which they are both placed, the one opposite to the other. They do not stand on the plank, but have sunk, each on his knees, with the heels

raised, so that the only hold they have on it is where their knees rest. The plank is placed horizontally on a pivot raised a little from the ground. Such a group would suit admirably for sculpture in the round. The plank being short and placed at no distance up from the ground, would range with the top of the pedestal and present no incongruity. The keen excitement of the contest would bring out a display of action and expression such as would have commended itself to Myron, with his love of closely observing nature in her commoner forms.

While then it is clear that the Greeks had not only a game answering to our 'see-saw' but also a variety of it very suitable for a group of sculpture, it remains to be proved that the word *pristae* was applied to it as well as to actual sawyers. If that could be done, the difficulty in this case would be much reduced, if not altogether removed. Aristophanes, *Achar.* 36, plays on the words *πρίω* and *πρίων*. The speaker says that his demos did not know the word 'buy'; his demos produced everything itself; there was no *πρίων*, no 'see-sawing,' as I suppose. Upon this the scholiast remarks, *τοῦτο παιδιὰ καλεῖται ἀπὸ γὰρ τοῦ πρίω ῥήματος ὄνομα τοῦ πρίων*. If he merely means 'This is what is called a pun,' then, being not much the wiser for that, we must look elsewhere for a definition of *πρίων*. Hesychius gives it as an equivalent of *ἀγοράζων*, while the scholiast to *Achar.* 625 has *ἀγοράζων* as *ἐν ἀγορᾷ διατρίβειν*. If *ἀγοράζων* contained the sense of being pulled at by rival traders in the market, the word *πρίων* may readily have come to be used with the same signification, since the working of a saw by two persons presented so obvious an analogy. To this I am inclined to add the proverb *ἀγορὰ Κερκώπων*, because on one of the archaic metopes from Selinus we see Herakles carrying over his shoulder the two Kerkopes bound by the knees to a plank, and presenting just the appearance of the two satyrs on our vase, turned upside down. I would have liked to take the *παιδιὰ* of the scholiast in its ordinary sense of a game and suppose him to say: 'from the verb *πρίω* is the name of *πρίων*, the game.'<sup>4</sup> If that

<sup>4</sup> In another passage, *Wasps*, 694, Aristophanes seems to refer to an actual group of sawyers.

<sup>1</sup> *Nat. Hist.* xxxiv. 57.

<sup>2</sup> E. Petersen, *Arch. Zeit.* 1865, p. 91.

<sup>3</sup> Vase Cat. No. 996; engraved in *Bullet. de l'Acad. de Bruxelles*, xii. pt. i. p. 289. For an example of 'see-saw,' practised in the modern manner, see a Greek vase in Gerhard's *Ant. Bildwerke*, pl. 53, or Panofka's *Bilder antiken Lebens*, pl. 18, fig. 3.

is right, the persons playing at this game would naturally be called *pristae*, and we should be free to take Pliny's word as applicable to Myron either in the sense of actual sawyers, or of a group of two figures playing at a game, as on our vase. These figures may have been satyrs, as on the vase, or boys in ordinary life. A known group by Myron consisted of Athene and a satyr. But boys or satyrs would have made an equally admirable subject for him.

I may note that Suidas gives *πρωθείς* as equivalent to *δεσμευθείς*, citing Soph. *Ajax*, 1019 (Lobeck), while Hesychius gives *πρίονας* = *χερῶν τοῖς δεσμοῖς*, from which it appears that the signification of 'being bound' or

'fettered' had been superadded to the signification of 'sawing.' It is conceivable that the use of *πρίον* for a game as practised on our vase may have helped to bring about this new meaning. But these are questions on which I venture with all diffidence.

It has been suggested that the game in question may have been called *πεταυρισμός*, a plank being *πέταυρα*, *πέτευρον* or *πέντευρον*. But the metaphor of a *πεταυρισμός τῆς τύχης* would seem to suit better the ordinary game of 'see-saw' as practised on a vase already referred to (in note 3), than the vase of which I have been speaking more particularly.

A. S. MURRAY.

#### ON SOME POLITICAL TERMS EMPLOYED IN THE NEW TESTAMENT.

THE title of this paper is vague, and needs definition. By 'political terms' I do not mean titles of magistrates and other officials mentioned in the New Testament; although to the student of Greek antiquities these afford an interesting field of inquiry, in which a good deal remains to be done.<sup>1</sup> My object will rather resemble that of the late Dr. Field in part iii. of his *Otium Norvicense*, a book which its learned author issued privately, but which deserves to be more widely published; for no student of Scripture can read it without profit and delight. I have often wished to do with Greek inscriptions, what Dr. Field has done with later Greek literature, viz. employ their diction and phraseology to illustrate New Testament idioms. It is certain that they would repay the search. Thus in addition to the instances of the phrase *ἀποδοχῆς ἀξίος* cited by Field on 1 Tim. i. 15, we may quote the following from an Ephesian inscription now at Oxford: *τίτου Αἰλίου | Πρίσκου, ἀνδρὸς δοκιμωτάτου, καὶ | πάσης τιμῆς καὶ ἀποδοχῆς ἀξίου* (Baillie, *Fasc. Inscr. Gr.* No. 2; see Waddington, *Fastes*, p. 225). Other examples of the same phrase may be found in the *Corpus Inscriptionum Atticarum*, ii. 628 *fin.* (1st century B.C.); Keil, *Sylloge Inscriptionum Bæot.* xxxi. 14; *Corpus Inscr. Gr.* 2349 *b*, compare 3524, line 29; also in the well-known decree in honour of Menas at Sestos, about B.C. 120 (Dittenberger, *Sylloge*, No. 246, lines 13—14):

<sup>1</sup> It is only quite lately that we have been able to define the precise functions and status of the 'town-clerk' at Ephesus (*γραμματεὺς τοῦ δήμου*, see Menadier, *Qua condicione Ephesii usi sint*, etc. Berlin, 1880, p. 78), of the *Ἀσπίδοι* (see Marquardt, *Römische Alterthümer*, iv. p. 374), and of the *οἰκονόμος τῆς πόλεως* at Corinth (Rom. xvi. 23; see Menadier, *ibid.* p. 77).

*τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῷ*. It may also be worth observing that the word *προσκαρτέρησις*, which is a *ἄπαξ λεγόμενον* in Ephes. vi. 18 (although, of course, the verb *προσκαρτερεῖν* is frequent enough in the New Testament,) is employed, exactly as St. Paul used it, in a Jewish deed of enfranchisement from Kertch, dated the 377th year of the Pontic era, i.e. 81 A.D. It is published by Gille, *Antiquités du Bosphore Cimmerien*, vol. ii. Inscriptions, No. xxii. (compare *C.I.G.* 2114 *bb*), and is worth quoting for more reasons than one. It runs thus:—

Βασιλεῦντος βασιλέως Τιβε-  
ρίου Ἰουλίου Ἑρσκουπόριδος φιλο-  
καίσαρος καὶ φιλορωμαίου εὐσε-  
σεβοῦς, ἔτους Ζοτ, μηνὸς Περει[τί]-  
ου ιβ', Χρήστη γυνή πρότε[ρο]- 5  
ν Π (1) Δ(ρ)ούσον ἀφείημι ἐπὶ τῆς προ[ο]-  
σευχῆς θρεπτόν μου Ἑρακλᾶ[ν]  
ἐλευθέρων καθάπαξ κατὰ εὐχῆ[ν]  
μου, [ἀ]νεπιληπτο[ν] καὶ ἀπα[ρ]ενό-  
χλητον ἀπὸ παντὸς κληρονόμου, 10  
[τ]ρέπεται (sic) αὐτὸν ὅπου ἂν βού-  
λη[ι]ται ἀνεπιχωλύτως καθὼς εἴ[ν]-  
ξαίμην χωρὶς ἡ[μ]ῶν τὴν προσευ-  
[χ]ήν θωπέας τε καὶ προσκα[ρτ]ε[ρ]ε[σ]- 15  
[ρ]ήσεως,<sup>2</sup> συνεπιγενεσάντων δὲ  
καὶ τῶν κληρο[ν]όμων μου Ἰ[φ]ι-  
κλείδου καὶ Ἑλικων[ί]αδος,  
συνε[πιτ]ροπ[ε]υοῦσ[σ]α[ν]τος δὲ καὶ τῆ[ς]  
συναγωγῆς τῶν Ἰουδαίων.

<sup>2</sup> The manumitted slave is pledged only to one obligation, that of diligent attendance at the synagogue worship. It was not uncommon in Greek deeds of manumission to make certain conditions (see Foucart, *Sur l'Affranchissement des Esclaves*). Similarly in *C.I.G.* 2114 *b*, we read in the same connection: *θωπέας [καὶ προσκαρτ]ερέσεως*.



In the abundance of the materials at our command, it becomes necessary to limit in some way the scope of our inquiry. It is proposed therefore, in this paper, to adduce epigraphical illustration only of those words and phrases which the sacred writers have adopted from Greek political life. Even when thus restricted, our subject is wide enough; for the range of political interests in Greece was almost co-extensive with the life of the people. A free Greek was nothing if not a *πολίτης*, and it is remarkable how copious was the vocabulary of Greek politics, —how many ordinary words were (so to speak) minted afresh to be employed in the currency of public life.

*πόλις.*

I begin with *πόλις*, noting that what Athens was as a *πόλις*, such in its degree was every free Hellenic city. The whole of Greece proper, and the islands and shores of the Mediterranean, teemed with separate civic centres, each with its *χώρα* or territory, many being the 'mother-cities' of colonies, many having subject-cities under tribute, and each governed by its own citizens, the privileged possessors of its civic franchise. Now to the Jew of Palestine and of the Dispersion Jerusalem was all that his *πόλις* was to a Greek, and much more. Nor would it be difficult to trace in detail a striking analogy between a Greek *πόλις* and the position of Jerusalem as the centre of national and religious interests. The nationality of the Jew was marked by his right to partake in certain *sacra*, and this right depended upon blood-relationship, and these *sacra* had their centre in Zion. In all this the resemblance to a Greek *πόλις* and its *πολιται* is obvious at a glance. But I doubt whether it has received the attention it deserves. Even Bishop Lightfoot considers that the Apostolic conception of the Heavenly City with its spiritual franchise was connected, not with the municipal life of Greece, but rather with the cosmopolitan ideas of Stoicism then in the air. He speaks of 'the age of the Seleucids and Ptolemies' as a time 'when the old national barriers had been overthrown, and petty states with all their interests and ambitions had crumbled into the dust.' But however far we may allow this to be true, the fact remains that under Alexander and his successors (we are not here concerned with the Roman Empire), the life of the people was essentially municipal still. And the origin of the New Testament idea of the Heavenly City should be traced (it appears to me), directly to the Hebrew

associations of Jerusalem, as clothed in the language and blended with the sentiments of old Greek citizenship. I should point in proof of this to the Epistle to the Hebrews and to the Apocalypse, in both of which the figure of a Heavenly Canaan is replaced by the figure of a heavenly *πόλις* with a heavenly franchise, and this as a development from purely Hebrew ideas. It was different with St. Augustine. He may well have owed something to Stoicism: but his *Civitas Dei* was of course suggested by the Empire and Franchise of Rome, though not without perpetual reference to the heavenly citizenship as set forth in the New Testament.

In Ephesians ii. 12 foll. Jewish and Greek ideas are curiously blended in describing the previous exclusion and present admission of the Gentile to the franchise of the Church: *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι*—thus far all is entirely Greek. The next idea is quite Jewish—(*ξένοι*) *τῶν διαθηκῶν τῆς ἐπαγγελίας, κ.τ.λ.* In the two next verses the *μεσότοιχον τοῦ φραγμοῦ* appears to allude to the balustrade which barred the Gentiles from entering the Inner Temple.<sup>1</sup> Then again follow Greek civic terms: *ἀρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστε συμπολίται τῶν ἁγίων*—and these again are merged in Hebrew ideas of the Church as the family and the temple of God. Elsewhere in the New Testament these ideas are reversed: the citizen of Zion is a stranger in the world.

1 Pet. ii. 11: *ὡς παροίκους καὶ παρεπίδημους . . . τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλῶν.*

So *ibid.* i. 17: *ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστρέφετε.*

And i. 1: *παρεπίδημοι.*

Heb. xi. 13: *ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς . . . ἠτοίμασε γὰρ αὐτοὺς πόλιν.*

(Cp. *ibid.* 9: *παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν.*)

*πάροικος, ξένος, κ.τ.λ.*

Here let me note that *πάροικοι*, *παρεπίδημοι*, *ξένοι*, and *ἀναστροφή* are each of them terms which recall facts of Greek public life. We are familiar with the *μέτοικοι*, or *ξένοι μέτοικοι*,

<sup>1</sup> The *δρύφρακτος λίθινος* of Josephus, *B.J.* v. 5, § 2. *διὰ τοῦτον προΐονταν ἐπὶ τὸ δεύτερον ἱερὸν δρύφρακτος περιβέβλητο λίθινος, τρίπηχυς μὲν ὕψος, πάνυ δὲ χαριέντως διειργασμένος. ἐν αὐτῷ δ' εἰσθήκεσαν ἐξ ἰσοῦ διαστήματος στήλαι τὸν τῆς ἀγγελίας προσημαίνουσαι νόμον, αἱ μὲν Ἑλληνικοῖς αἱ δὲ Ῥωμαίοις γράμμασι, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίεναι τὸ γὰρ δεύτερον ἱερὸν ἅγιον ἐκαλεῖτο.* One of these inscriptions has been discovered, and was published by M. Ch. Clermont-Ganneau ('Une Stèle du Temple de Jerusalem'), *Revue Arch.* 1872, p. 214.

at Athens, the 'licensed sojourners' whose protection and status was secured by the payment of a small tax, as contrasted with the ξένοι, or ξένοι παρεπιδημούντες, who were strangers, merely sojourning in a town too short a time to care to secure the rights of μετοικία. The same meaning attached to the term μέτοικος at Iulis in Ceos (Dittenberger, *Sylloge*, No. 348), Tegea (*C.I.G.* 1513b), and apparently at Argos (*C.I.G.* Nos. 14, 19). But the same status was more often designated by πάροικος, as at Carpathos (Dittenberger, 331); Carthaea in Ceos (*C.I.G.* 2357); at Thespieae and Acraephia (*C.I.G.* 1631, 1625); at Ilium Novum (*C.I.G.* 3595 = the Sigeian Inscription at Cambridge); at Teos (*C.I.G.* 3049); at Priene (*C.I.G.* 2906), and at Ephesus (Le Bas, *Voyage Arch.* iii. 136a = the Oxford decree about Mithridates). Concerning the other cities we have as yet no evidence; but it is observable that the term πάροικος seems to grow more frequent the further we go eastward. This all lends new meaning to the terms πάροικος, -εῖν, -ία, as used in the LXX. and New Testament; they were words borrowed by the Jews from the language of Greek politics. For the term ξένοι, or ξένοι παρεπιδημούντες, or ἐπιδημούντες ξένοι, Acts xvii. 21, and ἐπιδ. Ῥωμαῖοι, Acts ii. 10 (temporary sojourners who have not yet secured the rights of πάροικοι or μέτοικοι), it is enough to refer to *C.I.G.* 3521 (Pergamon), 1338 (Amyclae), 2347k (Syros), 2286, 2288 (Delos), *Hermes* vii. 133 (Sestos). I forbear to enlarge upon the later usage of the word ἐκκλησία ἡ παροικοῦσα ἐν—.

#### Ἀναστροφή.

But St. Peter combines πάροικοι and παρεπιδημοί with the word ἀναστροφή, and of this combination the inscriptions afford curious illustration: *C.I.G.* 1193 (Hermione), [ἐπαίνεσαι] τοὺς πρεσβυτέρους ἐπὶ τε τῇ ἐνδαμῇ καὶ τῇ ἀναστροφῇ [ἃ] πεποιήνται ἀξίως ἐκατέρων τῶν πολιῶν (Hermione and Asine); *C.I.G.* 1331 (Sparta), ἐπαίνεσαι δὲ αὐτὸν καὶ ἐπὶ τῇ ἐνδ[α]μῇ καὶ ἀναστροφῇ, ἃ πεποιήσιν ἐν τῇ πόλει: *C.I.G.* 1339 (Messenia), ἐπαίνεσαι . . . [ἐπὶ τῇ ἐνδ[α]μῇ καὶ ἀναστροφῇ ἃ πεποιήται, κ.τ.λ.: Keil, *Syll. Inscr. Boeot.* No. IVb, οἵτινες παραγεγνημένοι τὰν τ[ε] παρεπιδαμῖαν καὶ ἀναστροφὴν ἐποιήσαντο ἀξίως ἐκατ[έ]ραν τῶν πολιῶν: *C.I.G.* 3053 (Cnossos), ἀποσταλθέντες παρ Τηίων πρὸς τὴν ἐν Κρήτῃ πόλιν, καὶ διατρίψαντες τὸν πλείστον χρόνον ἐν τῇ αὐτῇ πόλει οὐ μόνον τὰν ἀπὸ τῆς ἀναστροφῆς εὐταξίαν [ἀπεδείξαντο . . . . . καλῶς καὶ εὐτάκτως ἐνδεδα[μῇ]σιν], κ.τ.λ. Instances like these

from honorary decrees voted to foreign dikasts, or ambassadors, might be accumulated without limit (see Keil, *Schedae Epigr.* p. 26). In St. Peter the construction is ἔχοντες τὴν ἀναστροφήν, but in all the instances I have observed in inscribed decrees the verb is ποιέσθαι. I add one more example from a Prienean inscription, because it illustrates another New Testament word ἀνεγκλήτος, which is a common one in Greek decrees: τοὺς μὲν παραγεγνημένους ἄνδρας — ἐπὶ τῇ τε τῷ σωφρόνως καὶ ἀνεγκλήτως παρεπιδημῆσαι, κ.τ.λ.

#### προστάτης.

When St. Paul says of Phoebe that she had been his προστάτης at Corinth (Rom. xvi. 2: καὶ γὰρ αὐτὴ προστάτης πολλῶν ἐγένετο καὶ ἐμοῦ αὐτοῦ), we are again reminded of Greek political life; the προστάτης at Athens was the political sponsor of the μέτοικος. In some Greek cities a definite board of προστάται appear to have existed, charged with similar functions towards aliens; it was so at Rhodes, at Cnidus, at Calymna, at Iasos, at Iulis in Ceos, and at Amphipolis.<sup>1</sup> In Graeco-Roman times προστάτης was the recognised equivalent of patronus, unless the Latin word was simply Graecised as πάτρων, or less commonly πάτρωνος: occasionally we even find πατρώισσα. Schürer (*Die Gemeindeverfassung der Juden*, p. 31) reminds us that the Roman Collegia had their Patroni, and suggests that St. Paul's use of the word προστάτης ('in a very general and indefinite sense') was suggested by the Patroni of Collegia. I do not, however, find προστάτης ever used in Greek in this sense of patronus. And I prefer to think that St. Paul's use of the word was derived immediately from its common political sense. The Christians at the port of Corinth were in the position of resident aliens in the presence of Graeco-Roman society, and even in respect of the Jews established there; and Phoebe may well have been a woman of some social position and of wealth, who employed her influence (after her baptism) to protect and befriend the Church of which she was a διάκονος.

#### πολίτευμα.

It has been often remarked that whereas at Philippi, a Roman colonia, the citizens were proudly conscious of their political status (Acts xvi. 21), St. Paul in his letter to the Philippian Church employs twice over a strong political metaphor; i. 27: ἀξίως

<sup>1</sup> See Part iii. of *Greek Inscriptions in the British Museum*, No. 420.

τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, and iii. 20: ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ἐπάρχει. I have not, however, seen it noticed in this connexion that the word πολίτευμα is used in the famous Jewish decree from the Cyrenaica (*C.I.G.* 5361) for the Jewish community at Berenice. This decree is dated B.C. 13, so that the word πολίτευμα had been adopted from Greek civic life into Jewish usage, before the Apostle employed it for the heavenly citizenship of the Church. Another inscription found at Pompeii, but certainly of Egyptian origin, and dated B.C. 3, exhibits the same word πολίτευμα employed of an association of Phrygians, whom we must suppose to have resided in some Egyptian town or district in the enjoyment of their own laws, religion, and administration of justice. Their priest dedicates a statue to Phrygian Zeus. The inscription reads as follows (*C.I.G.* 5866c):

Γάιος Ἰούλιος Ἡφαίστιωνος  
νῦός Ἡφαίστιων ἱερατείας  
τοῦ πολιτεύματος τῶν Φρυ-  
γῶν ἀνέθηκε Δία Φρύγιον, κ.τ.λ.

#### Κτίσις.

Κτίσις, so commonly used in the New Testament for the Creation, and Κτιστής ('Creator,' 1 Pet. iv. 19) are terms which had previously belonged to political history. Κτιστής was the term for the Founder of a city (as οἰκιστής was of a colony), and the title was frequently given in later days to kings and emperors, and even to private persons, who had been great benefactors to a city. Κτίσις was the term for the founding of a city (Polyb. ix. 1, § 4); compare Κτίσεις, a geographical poem by Apollonius Rhodius, a title which Mommsen thinks may have suggested to Cato the idea of his *Origines* (Book iii. ch. 14, vol. ii. p. 477, English Translation).

#### Βασιλεὺς.

Before going further let us remind ourselves of the obvious fact, that Hellenism was made familiar to the Jews of Palestine and the Dispersion by means of the Syrian and Egyptian monarchies. In tracing back therefore the Greek political words of the LXX. and New Testament, we need not always go back at once to Attic law and Athenian literature: it is even more necessary to fix our attention upon the political antiquities of Asia Minor and the shores of the Levant. In this connexion observe that one element of this Hellenism had been, from the first, powerful and enlightened monarchies. Alexander inscribed himself

as βασιλεὺς on the Priene temple, and the title was assumed by Antigonos, Lysimachus, Seleucus and Ptolemy in 306 B.C. It was under the Alexandrian monarchy that the version of the LXX. had its origin, and it was the policy of the Syrian kings which shaped the history and character of later Judaism. The term βασιλεὺς therefore was instinct with present meaning and full of absorbing associations when the Jews first learned it as the translation of their vernacular title. The LXX. may almost be said to revel in the terms βασιλεὺς, βασιλεία, βασιλεύω, &c.

#### Μετοικίζω, μετοικεσία.

Before I pass on from the mention of royalty, let me note that the idea and practice of transporting whole populations to please a monarch's whim were quite familiar to the subjects of the Diadochi, though they seem to veil the fact under the terms συνοικίζεσθαι, παροικίζεσθαι (see the Teos inscription, my *Manual*, 149, § 9, § 14). I have already observed that a resident alien was in most places out of Attica called a πάροικος: accordingly the word μετοικίζω was ready to be appropriated for the sense of 'change of abode.' In this sense μετοικίζεσθαι is used in the same inscription § 9; and the verb, with its cognates μετοικία and μετοικεσία, were ready at hand in ordinary Greek when the LXX. had to describe the events of the Captivity.

#### Φρουρά, φρουρεῖν.

Another element of the history of those days was the garrisoning of the Greek cities by the kings. Thus the history of Athens after Alexander until the advent of the Romans was a long struggle to be rid of Macedonian garrisons. The same thing was true of the cities of Asia Minor in the days of Lysimachus, the Seleucidae and the Ptolemies. Let me *e.g.* call attention to a curious decree from Priene published by me in the *Hellenic Journal*, 1883. Now the word for garrison is uniformly φρουρά, φρουρεῖν, the soldiers are φρουροί. The verb occurs in its literal sense in 2 Cor. xi. 32: ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ τὴν Δαμασκηνῶν πόλιν πᾶσαι με (when the R.V. seems less accurate than the A.V. Marquardt, *Röm. Alterth.* iv. p. 247 takes the word in its strict sense). I do not wish to dogmatise nor to impose this one meaning upon φρουρεῖν *semper et ubique*; but a glance at the literature and documents of the Hellenistic period will show that the word in this sense was in perpetual use, and

can hardly have been employed in the New Testament without a reminiscence of it. *φρουρά* = garrison, 2 Sam. viii. 6, 14; 1 Paral. xviii. 13; 1 Macc. ix. 51, xi. 66, xii. 34, xiv. 33; *φρουρεῖν* = to garrison, Judith iii. 6; 1 Esdras iv. 56; similarly *φρουρίων* and *φρουρός* in LXX. Indeed I think the meaning of garrison is universal in the Old Testament. The passages in the Epistles are these:—

Gal. iii. 23: ὑπὸ νόμον ἐφρουρούμεθα συν-κλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

1 Pet. i. 5: ἐν δυνάμει Θεοῦ φρουρο-μένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι.

Phil. iv. 7: καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέ-χουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα.

Are we in these passages to maintain the figure of a garrison keeping ward over a town, or are we to adopt the idea of soldiers keeping guard either to prevent escape, or to protect the weak? It is significant that Schleusner refers only to Symmachus' version of Ps. lxxxviii 9 and Wisdom xvii. 15 for this sense of 'custoditus, clausus quasi in carcere': he compares Gal. iii. 23, but I confess that even here I prefer the notion of a garrisoned town. In the other two passages there seems little doubt that this is the better meaning.

E. L. HICKS.

(To be continued.)

#### THE GREEK AND LATIN CLASSICS AND ENGLISH LITERATURE.

Those who are interested in the establishment at Oxford of a school of English literature may be grateful to the indefatigable Mr. Collins for having at any rate promoted the discussion, and so hastened on the practical stage of the subject. The man who simultaneously and persistently works two such divergent oracles as the respectable *Quarterly* and the vociferous *Pall Mall*, at any rate gets the matter talked about. And a good deal more talk will probably be required at Oxford before the time will have arrived for legislation. Meanwhile it may not be superfluous to point out that Mr. Collins's cloud of witnesses do not give quite such a clear unanimous lead as has sometimes been assumed, and that his own proposal is open to grave objection.

If the interesting person known as the 'general reader' were asked about the recent controversy, he would probably regard it as established that the Universities were shamefully behindhand in the recognition of English Literature, and that all competent opinion united in demanding the new study, and in insisting that it should not be divorced from Classics. Not much less than this is claimed by the *Pall Mall Gazette*: 'Everybody was agreed on the necessity of removing the national disgrace of an English university in which English is not studied' . . . 'should it be associated with the Greek and Latin classics, or rather (as is the case at Cambridge) with the other literatures of modern Europe? on this question also there will be

found a remarkable agreement.'<sup>1</sup> Mr. Collins goes even further: 'What is expected from [the Hebdomadal Council] has during the last three months been proclaimed definitely and imperiously by the voice of the whole nation.'<sup>2</sup> And then he arrays his authorities, first on the question of establishing the new study, secondly on the question of the divorce from Classics.

An examination of the documents is far from confirming these large conclusions. The *Pall Mall Extra* which is substantially the compilation of Mr. Collins, contains forty-five letters from eminent (or rather eminent) men, of which the words, or in a few cases the substance, is given. Of these forty-five, the opinions on the first question may be classified as follows:—

Favourable to a new Honour examination . . .	13
Unfavourable to a new Honour examination . . .	13
Not prepared to express an opinion . . . . .	8
Vague approval of the study . . . . .	9
Unclassed . . . . .	2
	45

Judgments might differ as to the classification of a few of these witnesses: but one may feel confident that none would differ very widely from the distribution of votes given above. On the second question, though there is more agreement, there is also a good deal of vague language, and a large number express no opinion at all. The difficulty of

<sup>1</sup> *Pall Mall Extra on English Literature*, p. 2.

<sup>2</sup> *Quarterly Review*, No. 327, p. 245.



classifying is greater than before, but we may perhaps arrange the writers as follows:—

Favourable to combination with classics. . . . .	21
Unfavourable . . . . .	4
No opinion expressed. . . . .	19
Unclassed . . . . .	1
	45

But even the comparative support given by the twenty-one who, by a liberal interpretation, are classed as favourable, is easily seen on a closer examination to be of very little value. Some of them are unfavourable to an Honour examination: some mean by associating English with Classics the insertion of a few English books in a classical examination: some intend English to be a subsequent study when the classical studies are ended: and a still larger number give no hint of what they mean. A consensus, so limited, of opinions so incoherent and indefinite, does not even begin to be a support to the very precise views of Mr. Collins, who wishes to run the three languages, in teaching and examination, absolutely parallel to the last.

It is of course possible that when the time comes for action, it may be found that many of these eminent persons are in favour of Mr. Collins's scheme. It is, however, equally possible that they may be found to be the opposite. But the real conclusion which the student of these documents arrives at, is the unsatisfactoriness of this method of agitation. A circular of inquiries, issued by an enterprising journal, and accompanied or preceded by broad hints of the answers desired, leads to many undesirable results. Some eminent men refuse to answer, and imbibe a distaste for the whole question. Some give oracular and non-committal replies: an unworthy occupation for the writer, and a needless irritation to the reader. Some express hasty and ill-considered opinions, which commit the writers prematurely, and likewise give scope to misrepresentation. And the enthusiast, who has evoked these reluctant and often extemporised views, is perhaps insensibly led into imagining a unanimity which ultimately proves fallacious. The one advantage is, as we have said above, that discussion is promoted. But it may well be doubted if from such unripe discussi. — there is much substantial gain.

In Mr. Collins's own scheme, there is much that is at first sight attractive; and particularly in the glowing passage (which we unfortunately have not space to quote)—where he describes the literature student mastering successively Oratory, the Drama,

Epic, Lyric, and Didactic poetry, beginning with the classical examples and pursuing the study through the best English works—he no doubt describes a course of reading which could not fail, if properly handled, to be interesting and instructive. But the objections to the scheme, both theoretic and practical, he seems very imperfectly to appreciate.

It is perhaps convenient to begin with a short sketch of what his proposal is.

The three languages, Greek, Latin, English, are to be studied strictly together. The school is to be an Honour Final School, apart from the existing examinations. The subject is to be divided into three, Poetry, Rhetoric and Criticism. First, Poetry. In the classical part the student will be asked to translate 'with elucidatory comments' pieces from the leading poets, from Homer to Theocritus, and from Lucretius to Prudentius. The leading English poets of all periods must be read, and 'prescribed masterpieces critically studied.' Rhetoric is to include 'Historical composition regarded as Rhetoric:' but the books he leaves to the Board of Studies to prescribe. In Criticism, the student is to work at the 'history of the literatures' and likewise master the leading ancient treatises on literature, to which is to be added Lessing's *Laocoon*.

In this scheme we think the general voice of practical educationists will find several grave defects. In the classical part there is at once immensely too much, and considerably too little. There is for example in Latin poetry alone, besides Plautus and Terence, the 1400 pages of the *Corpus Poetarum*, with Prudentius superadded. In Greek, besides Homer, Hesiod, the *Poetae Scenici*, the Idyllists and the Lyricists—a list which no one would wish to diminish if there were time for it—we must also add Apollonius Rhodius,<sup>1</sup> and some at least of the Alexandrine didactics. The Greek list would include some, and the Latin much, which is not first-rate literature: and all the while Livy, Tacitus, Thucydides and Herodotus are only treated as Rhetoric; and Pliny, Cicero's letters and treatises, and the whole of Plato,<sup>2</sup> are omitted. Imagine a scheme of literature

<sup>1</sup> Later than the prescribed period, but specially included by Mr. Collins.

<sup>2</sup> Mr. Collins seems to feel this objection at one point, for he proposes to admit no one to the English school who has not obtained a third in Greats (*Quarterly*, p. 259). But this quite impossible and suicidal proposal—for the result would be prohibitory to the new studies—is inconsistent with his other suggestion that Literature should stand to Greats in the same relation as the old Law and History School (p. 258), where no such restriction was dreamt of.



which includes seventeen books of *Punica* and the *Hymnus Jejunantium*, and which ignores the *Gorgias*, the *Republic*, and the *Symposium*!

In English the case is still stronger. There the division into Poetry and Rhetoric—even with the strained interpretation of Rhetoric which includes History—is even more fatal to a real representation of the Literature. A scheme of English literature which excludes Wycliffe, Malory, More, Ascham, Sidney, Hooker, Bacon, Burton, Milton's prose works, Hobbes, Locke, much of Taylor, Barrow, South; Bunyan, Cowley's prose, Walton, Evelyn, Pepys, Steele, Addison, Berkeley, Defoe, Swift, Johnson, Goldsmith, Fielding, Smollett, Sterne,—with certain small exceptions that might find a place under Rhetoric or Criticism—such a scheme, is, to use an expression Mr. Collins himself has adopted, 'a fraud upon letters.' It may be noted as a final touch of the irony of fate, that under Mr. Collins's system it will be still open to a graduate in the school of literature, to be ignorant whether *Arcadia* and *Oceana* are poetry or prose.

Quite as grave again are the practical objections to the classical examination. The classical books are just the Moderations studies over again, with the addition of the silver age. All the arguments that the 'modernisers' urge against continuing on at college the same round of classical studies that so many had wearied of at school, lie with much greater force against a final school where the examination consists in Latin and Greek translations with elucidatory comments. The student has been all his life translating with elucidatory comments. He wants to plunge, we will suppose, into his favourite study, Modern Literature: and with what eyes will he regard the necessity of giving so many hours a week to keep up the Homer, Aeschylus, Tacitus, and Juvenal of Mods, not to speak of the Silius Italicus and Prudentius whose acquaintance he now makes for the first time? And there is a still more serious objection in the character which the classical part of such an examination would certainly assume. There would not be time for both classical part and English part to be thoroughly done, and the weight would be thrown into that side of the study which was new. The classical translations would be regarded as the lower thing, which had to be done up to a certain standard: but to which it was waste of time to devote much pains. In short the classical part would inevitably become the *Pass* part: the English, the *Honour* part of the examination. The

classics would be relegated to the position of Divinity in Honour Moderations: with the same fatal results to the study. The object would be to scrape through; men would read the minimum: and examiners would be reluctant to plough. The real force of teachers and taught would be thrown into the English. The fact is that it is quite possible to agree with Mr. Collins's reiterated dogma, that English should be taught 'in connection with classics,' and yet to object wholly to the special meaning which he attaches to it, that the students of English shall be forced for their Final Examination to read up large masses of Greek and Latin authors. What the student really wants is to be familiar in a general way with the Origins of Literature among the Greeks and Romans, as part (and though it be the largest, yet not the only part) of the literary influences that have acted on English authors. It is quite as indispensable that he should have a general idea—and the more the knowledge is first-hand the better, in this case also—of the foreign modern literary influences, to which our great writers owe so much. The French, the Italian, the German, even the Scandinavian and the Spanish influences, are all, in various degrees and at various epochs, of first-rate importance for the thorough study of English. A study which should treat English literature as a simple product of classics, besides being to the last degree misleading, would tend to repeat the old blunder from which we are only just escaping, of educational narrowness. To realise in practice what is true in the idea of teaching English 'in connection with classics,' it would be quite sufficient that the students of the new subject should have passed through, at school and college, the ordinary classical course. They would even then start far better equipped for appreciating the classical influence, than for understanding any of the others. And simple practical considerations point the same way. The obvious plan would be to open the new Literature School to those who had passed Classical Moderations. The school would then stand on the same footing as Modern History, Law, Theology, and *Literae Humaniores*: the only difference being that the early training in this case would be more specially appropriate to the final study. And as Canon Percival says in his reasonable and weighty letter, it cannot be seriously maintained that by such an arrangement 'any detriment would accrue to scholarship or learning or to the reputation of the university as a home of the higher education.'

Two questions remain, where possibly more difference of opinion is to be expected: as to whether the other modern Literatures are to be included in the school, and whether language is to be studied as well as literature. The first one may be dismissed very briefly. No proposal has been made, and it may be assumed that no proposal will be made, to put in the other Modern Languages except as *alternatives* to English. The *Pall Mall* professes to be afraid of English being 'associated' with modern languages. We fail to see why the most bigoted opponent of a school of modern European languages and literature need object to such 'association' as is implied in the system of alternatives. If Mr. Collins thinks the study of French would act prejudicially on the study of English, a view which strikes us as groundless, at any rate we fail to see how a student of English is damned by the fact that another man in the same university is reading French, and will be examined at the same time, and appear in the same Class List.

The other question, whether language shall be added to literature in the new school, will no doubt be much more hotly discussed. It is idle to attempt to shake a hardened and impenitent Antiphilologer like Mr. Collins, with his great gifts, his wide knowledge of literature, and his strongly formed and loudly expressed opinions. But a few considerations may be offered which may have weight with the more ordinary and practical men, who after all will have to decide the question of the new studies, and prescribe the conditions and the course. It is indeed one of the unfortunate results of Mr. Collins's forcible style of controversy, that he feels himself bound successively to repudiate and rebuke the Oxford and Cambridge teachers of English,<sup>1</sup> the University legislators,<sup>2</sup> and popular opinion,<sup>3</sup> which at least will go for something in the settlement.

It may, for example, be plausibly urged that if English Literature has been neglected, so still more has the English language: that for a hundred men who leave the University with some knowledge of the literature, not one can be found who knows as much of the growth of his own language as he does of the Classical tongues: that the University is

least of all the place where English should be studied without some sound knowledge of its origin: that in no scheme of Literature can Chaucer be omitted, and that to read Chaucer with no knowledge of middle English is hardly less absurd than to read Homer with only a knowledge of Attic: that if a knowledge of Anglo-Saxon and the elements of Gothic, sufficient to give some first-hand knowledge of the beginnings of English Literature, can be acquired with a few months' study, as competent authorities assure us, it would be a great pity to sacrifice the chance of making the survey of the ground relatively complete, for the sake of keeping in the course a mass of classics of which the old is a repetition of Moderation-studies, and much of the new is comparatively irrelevant. And there is another danger which the addition of the language would avoid. A course of teaching which is literary merely, though stimulating in diverse degrees, and likely to evoke the highest faculties of a few, may with many minds have too indefinite a character, and with not a few tend to sink into the communication of opinions and criticisms learned at second-hand. The element of definiteness in linguistic study: the training in accuracy, capable of being brought to a test: the sense of mastery acquired in learning an unfamiliar tongue: the tracing relations between the earlier and later forms of the language: these things would be present to correct the dangerous tendency referred to, and to make the combined study more of a mental training. And all this is apart from the light which the study of language must necessarily throw upon literature, and on which much more might be said.

Much of this, no doubt, those who agree with Mr. Collins would admit: some of it he has himself admitted in his article. His difficulty is the shortness of the time; which no doubt, under his classical scheme, particularly as he only allows a year for the systematic study of English,<sup>4</sup> would be fatal to any possibility of including language. But under the more reasonable scheme here advocated, where the classics are not systematically read beyond Moderations, and two years and a term are thus saved for English, the difficulty disappears.

A. SIDGWICK.

<sup>1</sup> October *Quarterly*.

<sup>2</sup> January *Quarterly*, p. 242.

<sup>3</sup> January *Quarterly*, p. 243.

*Quarterly*, p. 250.

## REVIEWS.

*Homer: an Introduction to the Iliad and the Odyssey.* By R. C. JEBB, Litt.D., &c. Glasgow: Maclehose, 1887.

It is a strange thing that we should have had to wait till this year for a handy introduction to Homer, but it is stranger to think that even in Germany there has not appeared, so far as I am aware, any work possessing claims to do what Professor Jebb has done. The want, now that it has been met, seems so obvious, and yet so well within the limits of a reasonable treatment, that it is hard to see why the beginner should have been left to glean his general *conspectus* of the subject from histories of Greece, histories of Greek literature, histories of art, and the introductions or notes of commentators. However industrious the student, and however excellent his authorities in each of these departments, he laboured perforce under the disadvantage of piecemeal learning, now confused by fundamental contradictions, now left entirely in the lurch as if by mutual consent. It is hardly necessary to say that such works as Mr. Gladstone's 'Primer' could not fill the gap, while Hartley Coleridge's *Introduction to the Study of the Greek Poets* is long out of date.

Conciseness, with all its drawbacks, being granted as an absolute necessity for learners, Professor Jebb's handbook is as good as it well could be. Within the limits, and with the aim, to which he rigorously confines himself, we do not of course look for any very novel views or surprising theories; we expect, and we find, a clear and lucid statement of the most approved results of criticism, informed and illustrated by their passage through a mind of singular tact and delicacy of judgment. In no part of the book is this more conspicuous than in the first chapter on 'General Characteristics,' which is full of acute and instructive remarks on the position of the Epic, whether as *Volksepos* or learned poem, in the history of literature. The whole chapter is a model of quiet and luminous criticism.

Passing lightly over the next two chapters, on 'the Homeric World' and 'Homer in Antiquity,' both excellent specimens of accurate condensation, based in the main, of

course, on the works of Helbig and the Königsberg school respectively, I would earnestly recommend the fourth, on 'the Homeric Question,' to the consideration of all English scholars.

Professor Jebb has definitely and boldly thrown in his lot with the adherents of what has been not unhappily called the 'Crystallization theory,' the hypothesis of a primitive epic of the Wrath of Achilles expanded by the insertion of many lays of various compass by later hands. 'The substance of the primary *Iliad*' is to be found in books 1, 11, and 16 to 22 inclusive—'allowance being made for later interpolations, large or small, in books 16–22.' The group of books 2 to 7 'represents the earliest series of additions made (not all at one time or by one hand) to the primary *Iliad*.' Books 12 to 15 are 'a skilful and brilliant expansion,' 'thoroughly worthy of a great poet' (though I cannot at all agree with Mr. Jebb in regarding these books as even possibly the work of one hand; in no part of the *Iliad* is the narrative more uneven and complicated than here). When the additions had reached this point, no further amplification of the original simple plot would be possible; for the space between 11 and 16 was now filled with events, while any further retardation between 1 and 11 would be tedious. Hence the artifice of 'duplicating' the turning-point of the story, the discomfiture of the Greeks, by the insertion of books 8 and 9—book 10 did not yet exist.

With regard to 23 and 24 the case is different. 'They are concerned with a subject always of extreme interest to Greek hearers—the rendering of due burial rites.' If they are viewed simply in relation to the plot, 'there is no reason why they should not have belonged to the primary *Iliad* itself. It is the internal evidence of language and style which makes this improbable.' Book 24, Professor Jebb thinks, may possibly be by the author of book 9, to which 'it forms a brilliant antithesis.' All these books must be older than *circa* 850–800 B.C., while the remaining book, 10, and the 'greater interpolations' may be referable, perhaps, to *circa* 750–600 B.C. Under the 'greater interpolations' Professor Jebb in-

cludes the episode of Phoenix in 9; the interview between Nestor and Patroclus, 11 596-848 'or at least so much of it as is comprised in 665-762' (the earlier part of it is surely essential to the primitive poem); the making of the armour in 18; the Theomachia in 20, 4-380 (to this should be added also the actual Theomachy in 21, 383-514); the funeral games in 23; and the Catalogue, by a Boeotian poet of the Hesiodic school, in 2, 484-779.

The view thus summarily condensed coincides, *im grossen und ganzen*, so completely with my own belief that I have no wish to criticize it, and can only gratefully welcome the appearance of so powerful a champion on the side of what I hold to be the truth. A matter of more importance, however, is this very significant indication of the tendency of modern Homeric criticism to rally, after many years of independent and mutually destructive combat, round a single standard. All the best recent work has been converging towards agreement; in the general spirit in which they view the *Iliad*, Naber, Sittl, Niese, Christ, Fick, however discordant in details, are really allies, as against the Right of the Unitarians and the Extreme Left of the *Lachmannianer*. Even Hentze, as appears from the preface to the last published part of his *Iliad* (the third edition of books vii.-ix.) has at length given up his belief that 8 and 9 belong to the original poem, and will probably be found in the same camp in a few months. Then there will at last be something like concord in the modern school. The fundamental point to be settled is the original sequence of books 1-11-16; if that is once admitted, all other differences are insignificant.

With regard to the place of origin of the poems Professor Jebb is a modified adherent of the 'European' theory, holding that at least the primary *Iliad* was composed in Greece proper, not in Asia Minor—which however he regards as the birthplace of 2-7 and *a fortiori* of all the later books. Here he seems to me to lay too much stress upon the supposed knowledge of Asia Minor which the poets of 2-7 show. It would have been more satisfactory if he had indicated this in somewhat greater detail. I can recollect no important indication of such knowledge in these books except in late portions of the second. The names of towns in the Troad are familiar even to the author of book 1, and Sarpedon and his Lycians, as Christ has shown, are by no means an integral part of the story where they occur. The only really striking instance of local knowledge in the

whole *Iliad* is the allusion to the fact that the plain of Troy can be seen from the top of Samothrace; and that occurs in a passage which for many reasons must be considered late (xiii. 12-14). The other natural features mentioned in the note on p. 148 are not distinctive of any locality. Here again, however, it is more pleasant to welcome agreement than to accentuate differences; and even the ultimate reference of but a small part of the *Iliad*, as a poem, to Europe is an important *point d'appui* for a fresh examination of the evidence. It does not seem probable to me, however, that we have to look to Thessaly; with the single exception of Achilles, an indispensable *datum* of the legend, the important heroes all belong to S. Greece and the islands; it is Argos and the Argives, as Cleisthenes complained, not the Myrmidons, who are glorified. The little linguistic evidence there is points to the Peloponnesus; the affinities of the non-Ionic forms are with the Cyprian-Arcadian rather than with the Thessalian. Compare for instance Cyprian and Homeric *πτόλις* with Thessalian *πτόλις*.

The book contains appendices treating of 'the House at Tiryns,'—a condensation of Professor Jebb's recent paper in the *Journal of Hellenic Studies* rather too polemical and long for the general character of the book, but in the main I think right—and of various linguistic points; and closes with a useful list of books. Instead of discussing these at length, it will be more useful to note a few corrections for future editions. On page 1 the 'songs on the death of a beautiful youth' are not very happily cited as instances of Indo-European Nature worship. Of the five names given as belonging to such hymns one, Linus, is probably Semitic (as Professor Jebb himself points out on the next page), and another, Adonis, patently so: and whatever we may think of Hyacinthus and Hylas, Ialemus at least does not wear a very 'Indo-European' look. The Simonides who quotes Homer (p. 88) is not for certain he of Ceos; Bergk for instance thinks it was Simonides of Amorgos, thus throwing back the date of the quotation 160 years. On p. 141, note 2, Nauck's *σκηπτόροχος* for *σκηπτούροχος* cannot be quoted for the restoration of a medial *ϕ*. On p. 185 the argument that the suggested derivation of modern Greek *ρούγα* from low Latin *ruga* (rather than from the Homeric *ῥάγες*) 'fails to carry *ρούγα* far enough back' surely begs the question, which on the evidence cannot be regarded as other than quite open. It is misleading to say that the digamma in the Aeolic alphabet 'kept its



place far into the historical age' (p. 140); in the Aeolic inscriptions properly so called—those of Aeolis in Asia Minor—the digamma is of course unknown. The statement is correct only if 'Aeolic' be taken in the wide sense to include the dialects of Boeotia, Elis, Thessaly, etc., an extension of the word which is much to be deprecated; or if it means that in the historic age there were still MSS. of the old Aeolic poets in which the *f* was written (see Meister, *Gr. Dialekte*, pp. 103 ff.) The *Iliad* and *Odyssey* consist of not 'nearly,' but considerably more than, 15,000 and 12,000 lines respectively (p. 5, note 3). Of mere misprints, on p. 30, l. 18, *Iliad* 16 should be *Iliad* 17: p. 87, note 1, l. 7 one 'Chios' should be 'Rhodos': p. 194, V. (d) the omission of μέν after σάκος makes the metrical remark unintelligible. On p. 201, l. 25 read *Turici* for *Turin*, and l. 36, *Danish* for *Dutch*. A few still smaller slips might be noticed; but it is superfluous to say that not one of them detracts sensibly from the claim of the book to be a trustworthy and indispensable guide to the study of the two great poems.

WALTER LEAF.

*Select Private Orations of Demosthenes, with Introductions and English Commentary,* by F. A. PALEY, M.A., and J. E. SANDYS, Litt.D. Second edition, 1886.

An edition which for eleven years has been in the hands of all English scholars requires no long notice. Messrs. Paley and Sandys' *Demosthenes* already takes rank as a standard work, and it will be sufficient to indicate the chief alterations, almost all of them, we may say at the outset, improvements, in the reprint now before us. If less ambitious as a contribution to classical philology than Shilleto's monumental edition of the *De Falsa Legatione*, it is in some respects more useful to the student. A generation which has learnt to admit the incompleteness and occasional fallibility of Porson's method of editing may, without ceasing to honour the memory of Shilleto, recognise the limitations of his mind. Exact as he was in verbal scholarship, skilled in the handling of MSS. and wonderfully versed in the phraseology of the orators, there were yet whole departments of antiquity which, owing to the incessant demands on his time, remained closed to his view. Thus he falls far short of Messrs. Paley and Sandys, as well in minute knowledge of Grecian history, so important for explaining obscure allusions and fixing the date of controverted speeches, as in their

many-sided presentment of ancient life and manners, drawn from the resources of wide archaeological study. In dealing with the orators it is much, of course, to come after A. Schaefer, Blass, and Prof. Jebb; and besides these, such works as the *Attische Process* (with the additional notes by J. H. Lipsius), Schoemann's *Antiquities* and the new edition of Hermann's *Antiquities* as far as published (e.g. Thälheim's volume on Greek law), Caillemier's detached *Études*, Büchsen-schütz's *Besitz und Erwerb*, and Becker's *Charicles* in Göl's recension, have been freely used, and add greatly to the interest of this edition. In part ii. more especially, the latest German monographs have been laid under contribution. The new edition of Boeckh's *Public Economy*, by Fränkl, appeared just too late to be of service.

Though the type remains the same, the second edition is still more attractively got up than its predecessor. We are met at once by an excellent autotype plate of illustrative coins, with descriptive letterpress by Mr. Sandys; an improvement for which we have to thank the liberality of the University Press. We naturally turn to see what use has been made, in part i., of Prof. Joseph Mayor's criticisms in the *Journal of Philology*, vi. 240–252. Most of his corrections are thankfully accepted; in some cases, as in *Pantaen.* p. 971, § 16, the editorial dignity is saved by a show of resistance, while substantially conceding the point at issue. On *Boeot. de Dot.* p. 1018, § 33, the note on μηδὲν ἀδικοῦντος is re-written with reference to Mr. Mayor, but with no notice of the strong probability in favour of οὐδὲν, actually found in MSS. of authority (e.g. in F). The encroachments of μὴ on οὐ in later ages are well known. In the same speech, p. 1021, § 42, the Attic usage κατὰ τί = διὰ τί is treated (controversially, too) as equivalent to the much rarer pleonasm of κατὰ where we should expect the simple accusative (κατὰ τοῦτ' ἀδικεῖ, *Timocr.* p. 710, § 32). On *Dionysod.* p. 1292, § 32, and p. 1293, § 37, the certain corrections of Cobet might have been defended in a note and not merely quoted as various readings; in the latter passage the primitive hand σὼς ἐστὶ lies but half hidden in the tautology σίσσωται καὶ ἐστὶ σῶα. In one or two passages we offer suggestions of our own. Prof. Mayor's rendering of συνεκμίσθη (*Dionysod.* p. 1285, § 8) may, we think, be slightly improved upon. The context alludes to the practice of changing the destination of corn-ships in accordance with advices after they had sailed, the natural effects of which would be, not merely



to raise prices where corn was cheap, but to lower them where it was dear; this is *συντμήναι*, 'to bring prices to a level, produce an equilibrium.' This did not suit the Athenians, who wanted an artificial cheapness at the expense of speculators, and made, not only the exportation of corn, but its consignment to any other port than Athens a capital offence (*Adv. Pharm.* p. 918, § 37, with Sandys' note). The law was of course disregarded in the pursuit of gain, as the references show: and the present passage is interesting as a proof of greater talent for business on the part of the Greeks than they have sometimes been credited with. Again, we are not disposed to agree with Mr. Sandys (*Introd.* p. lxi. and note on p. 1270 § 41) that the case of Conon was probably tried before the Forty, sitting as a jury. We conceive that the *τετταράκοντα* were petty magistrates, not dicasts in the ordinary sense; and that a case in which the plaintiff Ariston had been half-killed must have gone before a regular heliastic court, with at least 201, more probably 501, jurors.

W. WAYTE.

*Thirteen Satires of Juvenal, with a Commentary* by JOHN E. B. MAYOR, M.A. Vol. I. Fourth edition, revised, vol. ii. Third edition, revised. Macmillan, 1886.

IT is no exaggeration to say that since Casaubon no scholar has presented so remarkable a combination as Prof. John Mayor of two qualities seldom found in the same person, wealth of learning and freshness of interest. His commentary on Juvenal, long so justly admired for its abundance of illustration, is a work whose importance extends far beyond the limits imposed by the requirements of textual or explanatory criticism of his author. Just as one learns far more of ancient life from Casaubon's Persius than from Persius himself, so the present writer has often felt that he has learned more of Juvenal's age from Mr. Mayor's commentary than from Juvenal.

The new edition before us contains a large number of new notes; a new index of phrases printed at the end of the first volume; and a new preface, in which the author notices (among other things), the chief additions recently made to our knowledge of the text, notably under the auspices of Beer and Bücheler. The new index, which has evidently cost its author immense pains, will prove of great value. In the preface, Mr. Mayor, as though drawn into the spirit of a

writer whose motto is *quicquid agunt homines, votum timor ira voluptas, Gaudia, discursus*, has a good deal of miscellaneous discourse, ranging over temperance, vegetarianism, vivisection, and the management of college estates. The intention of the author is admirable, nay noble, and he only emphasizes teaching now heard on all hands. Yet, amid the thousand calls upon us, so specious, so popular, to attend (for moral reasons) to bodily health, one is occasionally tempted to ask whether, after all, we have not forgotten a once familiar text, *Ideo dico vobis ne solliciti sitis animae vestrae, quid manducetis*.

But apart from its discursiveness, few things can be imagined more inspiring and suggestive than this preface. For, while Mr. Mayor is a scholar of the first order, the moral elevation of his character prevents him from being a self-isolating student. In the light of his almost prophetic enthusiasm, the advance of knowledge is seen to be what it really is, and what we hope it may one day be generally thought in England, an element of moral advancement. Philology and natural science belong, of course, to all countries; yet in view of the wide diffusion of the English language, it is most important that we should have original works in both departments of knowledge written in English and from an English point of view. Our debt to Germany, it is true, can never be repaid. But there is much in what Jacob Bernays once said to the writer of this article; "Do not translate our books, write afresh in your own language, and from within your own circle of ideas." No one has done more than Mr. Mayor to aid us towards the realization of this object.

Mr. Mayor's book still suffers from the imperfection of its form. The pages on the life of Juvenal (vol. ii. pp. xi.—xx.) should have been transposed to the beginning of the first volume, and the new index to the end of the second.

The new readings, catalogued p. xlviii. and onwards, will have to be carefully studied by all Latin scholars. The most important and interesting one, proved beyond all doubt by ancient evidence, is in 8, 148, *ipse rotam adstringit sufflamine mulio consul* for *multo sufflamine consul*. But *auditor saturarum* for *adiutor* (3, 322): *perit hic plus temporis atque olei plus* for *petit* (7, 99): *inde Dolabellae atque istinc Antonius* for *hinc* (8, 105) are also, in their several ways, great improvements.

With regard to the life of Juvenal, the new edition adds nothing to the pages printed in the previous edition at the beginning of

vol. ii., in which the evidence is collected, but not sifted. It may be worth while briefly to indicate the present position of the question. First, we have the inconsistent tradition given by the manuscript biographies, which agree that Juvenal practised declamation till middle age, but leave us in doubt whether he was born in the reign of Claudius or of Nero, and which, while saying that he was banished from Rome, differ as to the time and place of banishment: one account relegating him to Britain and another to Egypt: one dating the event in Domitian's reign, and assigning it to the anger of the *pantomimus* Paris, the other deferring it to the age of Trajan.

The story of the offence given by Juvenal to Paris may well have arisen from the text of the seventh satire (vv. 87—90), though it seems to derive some support from the lines of Sidonius Apollinaris; *Nec qui consimili deinde casu. Ad vulgi tenues stupentes auram Irati fuit histrionis exul.* But, secondly, the often-quoted inscription of Aquinum is cited as adding to the probability of Juvenal's banishment to Britain. Why? Because the Decimus Junius Juvenalis there mentioned was *tribunus* or *praefectus* (the word is lost and we cannot therefore ascertain which) of a *cohors Delmatarum*. Now in 103, 105, and 124 A.D., we know that there were *cohortes Delmatarum* in Britain. But, before we infer anything from this, we must remember that there is no positive evidence that the Juvenalis of the inscription is our Juvenal at all: and also that there was a *cohors Delmatarum* (the fifth) in Germany in 116 A.D., with which the *cohors* mentioned in the inscription may be identified on just as good grounds as with those in Britain.

It would seem then that neither the inscription nor the biographies help us much. What then do we know? We know that Juvenal wrote his thirteenth satire either in 107 or in 119 A.D. For the consulship of Fonteius is there dated sixty years back, and Fonteius must be the consul either of 67 or of 59 A.D. The second satire was written not very long after Agricola's British campaigns, and probably after the death of Domitian (A.D. 96). Thus we get a space of thirty-one or at least of twenty-three years between the second and thirteenth satires: and there are allusions in the first, sixth, and eighth satires to events occurring from 100 to 116 A.D.

The evidence is not complete without a consideration of the relation between Juvenal and Martial. That they were intimate friends we know from Martial himself; more than this, it can easily be shown that they sym-

pathize in their views of literature, they describe the same world, they talk of the same persons, or (if this be denied) they largely employ the same fictitious names; and, finally, their diction and turns of expression correspond in a remarkable manner. These points will, I hope, be made good with chapter and verse in a future number of the *Journal of Philology*; meanwhile it should be observed that there seems to have been the same kind of personal and literary intimacy between Juvenal and Martial as existed between Vergil and Horace, Calvus and Catullus. It is difficult to resist the conclusion that Juvenal must have begun to write, if not to publish, satires at least as early as the late years of Domitian's reign. It is urged that the biographies make Juvenal a *declamator* up to middle age, and that Martial, writing as late as 92 A.D., calls him *facundus*; Martial therefore, it is inferred, only knew Juvenal as a *declamator*. But the word *facundus* proves nothing. It is several times used, by good writers, of literary eloquence (Horace, *A.P.* 41, Statius *Silvae*, 1, 4, 28—30, Martial, 5, 30, 3: 14, 185). The most natural conclusion seems to be, taking into consideration all the facts, that Juvenal wrote his earlier satires in the later years of Domitian's reign, and retouched them after the emperor's death.

And now comes the really interesting question. Do Juvenal's satires give a faithful representation of his social surroundings? Mr. Mayor would, it seems, be inclined to answer yes. 'Not in Seneca,' he says, 'not in Martial, not in Plutarch, Lucian, the younger Pliny, the anthology, do we find such a panorama of the world under the empire, its beliefs, traditions, education, fashions, hopes and fears.' No doubt Mr. Mayor is right in maintaining, as against the exaggerations of Boissier, that Juvenal is honest. But surely the satires (like other satires since his time) are not so much a panorama of the world as a chamber of horrors filled with figures notorious in the society of the capital, the exhibitor being, let us remember, a provincial whose means did not allow him to move in the highest society on equal terms. An honest moralist might, at the present day, easily make up an exciting novel out of the reports of trials in the Central Criminal Court or the Divorce Court. He might dignify his proceeding with the name of realism. But who, except the realists, would accept his work as a faithful picture of life?

Juvenal's honesty need not be denied: but it is impossible to deny either that his pictures are incoherent and strongly rhetorical,

or that his morality is largely tinged with social prejudice. A nobleman fighting as a gladiator is to him a more monstrous spectacle than a flagrant case of unnatural vice (2, 143). Nero's crimes in the eighth satire begin with the murder of his mother and relations, and end with his love of music and the drama. Again, Juvenal (unlike Seneca) has nothing to say against slavery or against the games of the amphitheatre: and for philosophy he seems to have a feeling not very unlike contempt.

Space compels us to conclude with these remarks a very scanty and inadequate notice of a great book. It only remains to express the hope that Mr. Mayor may soon complete his commentary on the second, sixth, and ninth satires. Unquestionably the sixth is Juvenal's greatest effort; and Mr. Mayor is not writing for the young.

#### H. NETTLESHIP.

*A. Persii Flacci D. Iunii Iuvenalis Sulpiciae Saturae. Recognovit OTTO IAHN. Editio altera curata a FRANCISCO BÜCHELER. Berolini: 1886.*

THIS edition of the Roman Satirists is a reprint of the Otto Iahn of 1868, but a reprint with such material additions and working in the results of so much new research, as almost to claim the title of a new book. Not that Prof. Bücheler has deserted the lines or the external form of his predecessor; for the *apparatus criticus* is still simple and the new editor's personality is rarely obtruded on the reader. Notwithstanding which, the extra matter is of such first-rate importance, as to make a brief notice of it necessary as well as useful.

And first, it contains the scholia both to Persius and Juvenal. What a gain this is will be felt when it is remembered that the editions in which these appear are all more or less difficult to procure. Otto Iahn's larger *Persius* contains the Persius scholia; but it has long been out of print, and sells for fancy prices. His first and larger Juvenal which similarly contains the Juvenal scholia is equally rare. Cramer's separate edition of these latter scholia (it is still the most valuable) is procurable by application to German booksellers, but very rare in England; Heinrich's involves the purchase of an excellent commentary on the Satires, but written in German, and therefore not so useful to ordinary English students. Our thanks are therefore due, nationally, to Prof. Bücheler

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for putting within easy reach of the most modest purses this valuable collection of ancient interpretations of two writers among the most obscure in the Latin language. It is certainly true that these obscurities are often left quite unsolved by the scholiasts, and that without the erudite commentaries which modern scholars have ever since the Renaissance been continually producing, we should very often be in complete uncertainty as to the real meaning of Persius or Juvenal: but this is true of all scholia. Meanwhile I may remark that the interest of them is by no means confined to the pure elucidation of difficulties of meaning. They not rarely contain valuable suggestions for the constitution of the text of the Satires, as well as out-of-the-way information, and occasional quotations from lost writers.

To come to the sources of the text. In Persius Iahn's two primary codices were *A*, a Montpellier MS., No. 212, *B*, a Vatican MS., No. 36 H. Bücheler in no way alters this selection of his predecessor: but in 1879 an American Ph.D. of Bonn, by name J. H. Wheeler of Massachusetts, re-examined the MS. carefully at Rome, and placed the results at Bücheler's disposal. They confirm the opinion of Iahn as stated in his *Praefatio* (which is reprinted in this new edition). The third basis for Persius' text, *C*, is the celebrated Montpellier codex Pithoeanus, which (as I have stated in the *Academy*) has within the last few years been submitted to a microscopic examination by another Bonn doctor, Rudolf Beer, whose *Specilegium Iuvenalianum*, published by Teubner in 1885, a short pamphlet of eighty-two pages, is quite indispensable to every student of both satirists. Beer also has placed his collation in Bücheler's hands; and we are now able to speak with certainty of the readings of this MS., which has never before been possible, as Iahn's readings were not drawn from a personal inspection; nor was the period when he published them so exacting in respect of minuteness as the present. It is in Juvenal that *P* is of most importance. Here Iahn is followed by Bücheler in making *P* generally the basis of his text; but since Iahn's days research has brought to light some other *fontes* which are of first-rate importance. These are (1) the schedae Arovienses or Aarau fragments, five leaves which were used as the bindings of books belonging to the library of some Aarau nuns. The whole amount contained is between 420—430 verses, a small fraction of the whole number of lines in Juvenal, but interesting as representing the same

C

recension as *P*. (2) The Florilegium Sangallense, No. 870 at St. Gallen, examined by Stephan, see Rhein. Mus. xl. p. 263. This supplies one capital variant which Bücheler for the first time prints in his text, viii. 148.

'Ipse rotam astringit sufflamine mulio consul'

for *multo sufflamine* of most MSS. and edd. This reading is accepted by Mayor in the Preface to his Fourth Edition, 'The juxtaposition *mulio consul* is Juvenal all over,' p. xlviii., and is supported by the schol. on viii. 157 and by a grammarian in Keil's Gramm. Latin. vi. p. 231. (3) The Bobbian palimpsest fragments in the Vatican, first examined by Mai, later by Du Rieu, within the last few years again by Löwe, whose transcript has been published at Iena as a programme by Götz, 1884. There are two leaves; one contains Pers. i. 53—78, 79—104: the other Juv. xiv. 323, xv. 17, xv. 18—43.

In addition to all these Bücheler introduces to our notice for the first time a hitherto neglected claimant, Paris 9345 of cent. xi., which at the end of Sat. 6 has this subscription, *decem iuvenalis explicit lib. secundus incipit lib. iii. legente Aepicarpio scribentis Exuperantio servio*. This Servian recension is at present matter for conjecture, and must remain so till research has gone farther.

In a short notice it is not possible to do more than notice some of the new readings introduced by Bücheler. Many of these are based on *P* and are often convincingly right. Thus in x. 35 where Iahn prints *Praetexta et trabae fasces lectica tribunal* Bücheler following *P* which gives *Praetexta et rabeae* reads *Praetextae trabaeae*, an asyndeton which every one familiar with Juvenal will accept at once. viii. 205 *P* gives *Inde Dolabella atque stinc cantonius inde*, i.e. *atque istinc Antonius*, whereas Iahn, believing that *P* gave *atque hinc* follows Lachmann's conj. *atque dehinc*. I own myself perfectly convinced again by the new reading of viii. 67 *Segnipedes dignique molam versare nepotes*; the degenerate descendants of the high-bred race-horse would in this Satire on aristocracy very appropriately be called his grand-children. What indeed is the 'myth of Nepos'? I hope it may vanish from Mayor's text as it has from Bücheler's. iii. 322 *P* gives *Auditor* (Satirarum) for that venerable tradition *Adiutor* which has so often puzzled undergraduates. Mayor rightly accepts *Auditor*. I would suggest as an illustrative parallel the words of Martial Praef. xii. *Si*

*quid est enim quod in libellis meis placeat, dictavit auditor*. More than probable too is x. 150 *Rursus ad Aethiopum populos aliosque elephantos* for *altosque*: but here the new reading is not in *P*, and is so far less certain. It is probably on the strength of Priscian's citation that Bücheler has admitted it: though internal considerations are here certainly of very great weight, also: for with *alios* as an alternative few, probably, would prefer *altos*: the former an artificial touch quite in the style of the period, the latter rather flat and meaningless.

It seems strange that our editor should, after thus showing that he is no slave to a single dominant codex, accept its reading in x. 93 *Principis augusta Caprearum in rupe sedentis*. I hold it to be certain that Juvenal would never have been guilty of so strange a perversion of taste as to use ironically a word which would by its sound suggest the natural, almost the inevitable opposite *angusta*. Nor can I accept *P*'s reading in v. 38 *inaequales berullos Virro tenet phiala*, which seems in point of construction unexampled.

Passing to conjectures, I would signalise x. 54 *Ergo superuacua aut quae perniciose petuntur? Propter quae fas est genua incerrare deorum?* the two questions denoting two different classes of vows, the undesirable and the safe. This is ingenious; but not much in Juvenal's manner. I should prefer to add *si* after *aut*, 'if there are useless or dangerous prayers, what are legitimate?' In the difficult passage vi. 167 *Malo Venusinam quam te Cornelia mater Gracchorum*, Bücheler conj. *Venustinam*, but I have not found his support of the name in his discussion of Juvenalian passages in Rhein. Mus. xxxv. pp. 390 sqq. It looks, however, as if it ought to be right, though the scholiast appears to have read the metrically desperate *Venusinam*.

This new edition, on the whole, marks an advance in the criticism of the Satires: it must give to the study of them that new interest which springs from a very careful presentation of the readings of the primary MSS. Yet it cannot be final: for Bücheler having told us much, we naturally ask for more. English scholars in especial, who in Mayor's edition can claim to have produced the most erudite commentary on any Latin author published since the seventeenth century, will of course be sceptical even as to *mulio consul*, and far more as to the other novelties they will find in the new text.



I venture to offer here a conj. which occurred to me in reading Sat. i. 135, 6

'Optima siluarum interea pelagique uorabit  
Rex horum uacuisque toris *stantum* ipse  
iacebit.'

instead of *tantum* which MSS. give. Exactly similar is the opposition of *stare* and *recumbere* in v. 65, though there it is the slave who stands while the guests recline: here it is the master who reclines, while the guests who ought to be there are standing outside.

ROBINSON ELLIS.

## SHORTER NOTICES.

*Geschichte der griechischen Litteratur von ihren Anfängen bis auf die Zeit der Ptolemäer.* Von FERDINAND BENDER. Leipzig: W. Friedrich. 1886. Pp. xii. 762.

SCHOLARS will find nothing new or of special interest to them in Herr Bender's work. Written for those who know little or no Greek, it consists largely of translations, poetical versions, by various hands, and summaries of the masterpieces of Greek literature. The critical and historical matter, generally sound, has no independent value. The author claims to have elucidated the development of Greek literature, but does not seem to me to have added anything to what was already known on the subject, and does not see the relation of the oral nature of the literature to its development. In his preface he hopes to be excused for having devoted more space to the poets than to the prose writers: but this is no excuse for the absence of all appreciation for the literary charm of Thucydides, or for the absence of all attempt to estimate the style of Aristotle. His attitude towards the Homeric question is inconsistent with itself: his criticism of Aristophanes shallow and inadequate. The book seems to have been somewhat hastily put together, and the author apparently has sometimes found the mass of his materials too much for him. On the other hand, measured by the purpose for which it is designed, the book has several good points. The style is light and interesting (for a German work); the chapters on the Lyric poets are discerning and appreciative; Herr Bender neither starts nor adopts any wild theories; he has managed to include in his 760 pages nearly everything that the class of readers to whom he addresses himself ought to know; and any danger of weariness, which seems according to English notions to be portended by the size of the book, will be due to its length, not to its depth.—F. B. JEVONS.

*L. Annaei Senecae dialogorum libros xii ad codicem praecipue Ambrosianum recensuit* M. C. GERTZ. Hauniae, Gyldendal, 1886. 8vo. pp. xxxiii 443.

THE author once hoped to publish the whole of Seneca. If possible, he will take next the epistles. He has been enabled to bring out this instalment of his task only by the liberality of Fr. Hegel, the head of the Gyldendal firm, which had already (1874) published his *Studia critica in L. Annaei Senecae dialogos*. To Weidmann in Berlin we are indebted for the publication of his edition of the *de ben.* and *de clem.* (1876).

The volume is dedicated to J. N. Madvig and J. L. Ussing, 'praeceptoribus, collegis, amicis.' When H. A. Koch's edition of the dialogues was edited by Vahlen in 1879, Gertz tested Koch's collation of the Ambrosian MS. by his own notes

taken in 1878. Finding many discrepancies in the two collations, in 1882 he carefully collated the MS. throughout, in many places two or three times, and now confidently declares that where he and Koch differ, as they often do, his own report is to be trusted, except perhaps in a few orthographical details.

The preface gives a full account of the Ambrosian MS. and its various correctors and orthography.<sup>1</sup> For the books *de ira* Gertz gives the readings of L. (cod. Laurent. 76, 32, saec. xiii). Conjectures, ancient and modern, to 1885, are most exactly recorded in the critical commentary, which also contains several grammatical notes and emendations of the two Senecas, Q. Curtius, Quintilian and Plin. ep. *Index prior* 'ea continet, quae in rebus et maxime quidem in sermone memorabilia mihi visa sunt, et de quibus plerumque vel in commentario critico et praefatione vel in locis "Studiorum criticorum" ibi laudatis disputatum est.' *Index posterior* 'eo pertinet, ut genera causasque errorum in A commissorum demonstret.' The former will be of interest to lexicographers, the latter to palaeographers.

Doubtless this volume supersedes Koch's, and will always be valued for its exact collation of our chief authority for the text of these books. Bücheler has given us a trustworthy text of the *ludus de morte Claudii* and of the later epistles, and promises an edition of the whole of Seneca for Teubner's *bibliotheca*. Still it is to be hoped that Gertz may be enabled to complete his undertaking; it is a field in which much remains to be done and the labourers are few, as Madvig complained.

I select one passage, where I cannot agree with the editor's conjecture (*de otio* 3 § 3, p. 256):

Si res publica corruptior est, quam ut adiuvari possit, . . . non nitetur sapiens in superuacuum nec se nihil profuturus impendit; si parum habuit auctoritatis aut uirum nec illum erit admissura res publica, si ualuit illum impediet, quomodo nauem quassam non deducet in mare, quomodo nomen in militiam non daret debilis, sic ad iter quo inhabilis erit, non accedet.

The critical note on the last line runs:

Ad iter, quo inhabilis erit *scripsi* (ad iter quo inhabile se sciet Madvig); ad iter quod inhabile sciet A. quod per se defendi potest, ut ostendit Mayor in *Journal of Philology*, vii. p. 51 sq., hic uero uix potest, cum non tam de itineris difficultate quam de sapientis infirmitate nunc agatur.

I still adhere to the MS. reading. 'The sage will not essay a road which he knows to be impracticable,' is the same thing as 'the sage will not essay a road, for which he is too weak.' Just above it is not said 'as he would not put to sea if ignorant of seamanship,' but 'as he would not launch a crazy bark,' so here the impossibility of the task justifies the sage in declining it, quite as much as bodily infirmity would do. If any change is needed read *quod inhabile* [esse] *sciet*.—J. E. B. M.



## NOTES.

## GREEK FROGS.

Βρεκεκεκεξ κοῦξ κοῦξ.

Aristophanes, *Ranas*, 209.

It must often have occurred to English readers of Aristophanes that the well-known line which I have placed at the head of this note, does not represent the croak of the common frog with which we are familiar in England. Some explanation of the discrepancy is clearly required; but all the commentators whom I have consulted, Mitchell, Fritzsche, Kock, Paley, Green, and Merry, are silent on the subject. During a visit to Greece in the Easter vacation of last year, I happened to have an opportunity of verifying the accuracy of the sounds used by the comic poet in imitation of the music of the marsh. While walking from Tiryns to Nauplia, as I passed a clump of tall reeds, my attention was arrested by a clamorous noise resembling that of a number of paroquets engaged in a persistent quarrel. It was obviously the croaking of the Greek frog that I now heard for the first time—a series of four short guttural syllables followed by a double quack. In English letters it may perhaps be best represented by *keke-keké koák koák*. I failed to catch either the initial *br*, or the final *s*, of the Aristophanic line; but the general resemblance was unmistakable.

Having since had occasion to consult, for another purpose, a number of works on Greek travel, I have found the following passages which may be of interest in this connexion:—

'The common frogs of Greece,' says Dodwell, 'have a note totally different from that of the frogs of the northern climates, and there cannot be a more perfect imitation of it than the *brekekekex koax koax* of Aristophanes.' *Classical and Topographical Tour through Greece*, ii 45, ed. 1819.

Again Mure, when travelling along the banks of the ancient Balyra, the chief river of the Messenian valley, observes with fuller detail: 'Here it was that I first had my attention called to the peculiar croak of the Greek frog, which now began with advancing spring to be heard in the marshy grounds, and which, while not altogether strange to my ear, struck me at the same time as different from that of the same animal in any other country where I had happened to hear it. It consists of two varieties of note, the first of which cannot be better described than by comparing it to the familiar sound made between the tongue and the gum or palate, in order to excite the speed of horses. The second is a mixture of a croak and a quack. These two sounds . . . succeed each other at intervals with great regularity, the first being repeated rather oftener than the second; nor were it possible to convey them more accurately to the apprehension by written language than has been done by the *brekekekex, koax, koax*, of Aristophanes. This coincidence caused me a sort of gratification which none but an enthusiastic Hellenist will be able to appreciate; and the song of these 'sons of the morass' formed a most agreeable relief in the sequel to many a dreary hour's march on the swampy plains of the coast of Elis.'—*Tour*, ii 263, 1842.

Lastly, in the late Mr. W. G. Clark's account of his tour with the late Master of Trinity, then Professor of Greek at Cambridge, I find the following description of their return from the Lernaean Marsh to the plain of Argos: 'A multitude of frogs assailed

us with a pertinacious chorus, in notes much louder and harsher than the notes of the frogs of England. They begin with an inarticulate preparatory sound, like an old Dutch clock groaning in the effort to strike, and end with a succession of spluttering quacks. The frog language cannot be better rendered into articulate speech than by the *Brekekekex koax koax* of Aristophanes.'—*Peloponnesus*, p. 103.

The scientific name of the common English frog is *rana temporaria*; but the Greek frog, as I learn from Mr. Alfred Newton, Professor of Zoology in the University of Cambridge, is the *rana esculenta*, the edible frog of southern Europe. I find, however, that, according to the *Expédition Scientifique de Morée*, its croak differs to some extent from that of the same species in France. 'La Commission de Morée a cru remarquer que son cri n'était pas tout-à-fait le même que celui des Grenouilles de nos environs. Les Grecs ne mangent point la chair de cet animal, au contraire, ils témoignent autant de dégoût que pour toute autre sorte de Reptiles.'—*Section des Sciences Physiques*, iii i p. 74, 1833.—J. E. SANDYS.

THE VASES FROM THERA.—The vases from Thera are at present generally dated about 1700 B.C. The date is obtained in this way. The vases were found under three layers of lava; this lava must have flowed down from the former volcanic cone over the bay between Thera and Therasia: the collapse of the cone would have been recorded, had it occurred after our records for Thera begin: our records for Thera begin about 1500 B.C.; so that the vases, having existed before the third eruption prior to the collapse of the cone some time before 1500 B.C., may be dated about 1700 B.C. Several objections may be taken, and particularly two. First, such a convulsion as the collapse of the cone would have demolished the vases and the buildings containing them, had these existed then. Secondly, the vases were found, not under lava, but under pumice; and although the alleged lava must have flowed down from the former great cone over the bay, the actual pumice might have been shot up from the present little cones in the bay; and many eruptions of these are recorded from 197 B.C. onwards. It might be well to take a millennium or so off the received date.—CECIL TORR.

NEW MATERIALS FOR THE TEXT OF ARISTOTLE'S POLITICS.—Readers of Aristotle's *Politics* will learn with some interest that fragments of books III and IV on a palimpsest in the Vatican library have been collated by Mr. G. Heylbut for the first number of this year's *Rheinisches Museum*. Such fragments were known to exist from Mai's statement in *Script. veter. nova collectio* II p. 584; but he had given no clue to their whereabouts, and it was not until last year that they were accidentally rediscovered on twelve leaves belonging to the second volume of a manuscript of Aristides marked gr. 1298. Mai's chemicals had effectually destroyed the writing above and left the Aristotelian text, except in comparatively few cases, quite legible. The handwriting is said to be of the 10th century: the parchment has thirty-two lines to a page and about forty-seven letters to a line. Abbreviations are seldom used. *Iota adscriptum* is inserted or omitted quite irregularly. The words are not separated, except at pauses in the sense: *ν ἐφελκυστικόν* is retained invariably before cons-

nants. The accents are almost entirely left out : but there is one clear case of a circumflex. Corrections are often added by the writer in smaller letters above the line.

The fragments cover five connected passages, in all about one tenth of the *Politics*: viz. III c. 1 § 5—c. 2 § 3, 1275a 13—b33 : c. 4 §§ 1—12, 1276b 17—1277b 1 : c. 5 § 6—c. 10 § 5, 1278a 21—1281a 37 : c. 15 § 12 to the end of book III., followed by c. 1 §§ 1—5 of book IV (now often reckoned book VI), 1286b 16—1288b 37 ; lastly c. 4 § 2—c. 5 § 4 of this same book VI (IV), 1290a 36—1292b 20.

It would be natural to expect that such considerable fragments, older by four centuries than any manuscript of the *Politics* hitherto known to exist, would furnish some new readings, or at any rate greatly assist in determining the text. This however is not the case. In spite of their great age the fragments abound in errors of every kind ; dittographia, omission of words and clauses by homoeoteleuton, or other accidental causes, and careless orthography. Once they confirm a conjectural emendation, ἀσπῶν III. 5 § 8, 1278a 34, which had been proposed by Perizonius : they also omit οὐκ ἔαλλον with the manuscripts of one family, in III. 6 § 3, 1278b 22. We cannot properly assign the fragments to either of the two families, Π<sup>1</sup> or Π<sup>2</sup>, though they side much more often with Π<sup>2</sup> than with Π<sup>1</sup>. Heylbut notes 56 cases of agreement with Π<sup>2</sup>, 9 only of agreement with Π<sup>1</sup>. Susenihl on the basis of a more exact enumeration makes the numbers 62 to 27. The inference seems to be that this codex, or its original, belongs to a period anterior to any sharp distinction between the manuscripts of the two families.—R. D. HICKS.

MR. J. H. HESSELS, known by his edition of the *Salic Laws* and by his researches in palaeography and the history of printing, has nearly ready for publication vol. i of the correspondence preserved in the Dutch Church, London. This volume contains letters dating from 1524—1625, nearly all written to or by Abr. Ortelius the famous geographer and his nephew. Four earlier letters are by Erasmus (already printed

by Jortin), Albert Dürer and Guil. Budé. Among eminent names of writers may be specified Benedictus Arias Montanus, Bonav. Vulcanius, Jan Gruter, Frid. Sylburg, Juste Lipse, Andr. Schott ; of British worthies Humphrey Lhwyd, Dan. Rogers, William Camden, Robert and Hugh Owen, William Soon, John Dee, Richard Mulcaster, William Charke the famous Puritan, Thomas Penny, Richard Hacluyt, John Johnston of St. Andrews. Volume ii, containing letters relating to the Dutch Church, will appear later. The first volume, a stately quarto, printed at the Pitt Press, has summaries prefixed to the letters, critical notes and references at the foot of the page, an introduction, notes, chiefly biographical, and indexes.

M. BERTHELOT, the eminent chemist, who brought out a year and a half ago a work on the *Origins of Alchemy*, is about to issue by subscription a faithful reprint of the oldest known MS. on Alchemy, written in Greek, in the 11th century, from the library of San Marco. In addition to a scientific introduction and notes by M. Berthelot, there will be a French translation and notes on the Greek text by M. Ch. Ruelle. The whole work will comprise some 1200 pages. Only 150 copies will be for sale at a subscription price of 60 francs.

THE library of the late M. CHARLES JOURDAIN, the author of *La Philosophie de St. Thomas d'Aquin*, of *Recherches critiques sur l'Age et l'Origine des Traductions latines d'Aristote*, the editor of *Abaelard*, the historian of the University of Paris in the sixteenth and seventeenth centuries, will be sold in Paris early in March. M. Leopold Delisle prefaces the sale catalogue with a memoir of the author, and a list of his numerous independent publications or articles contributed to the *Comptes rendus de l'Académie des Inscriptions*, and other learned periodicals. M. Jourdain's library was that of a scholar, not of a collector, and, as might be expected, is richest in the department of mediæval philosophy and of academical history. Catalogues may be had from Mr. Nutt.

## UNIVERSITY INTELLIGENCE.

### OXFORD.

THE flow of legislation has slackened a little this term. It has been decided by a majority of three to one to substitute simple rotation for the elaborate cycle which has hitherto determined the course of the proctorship through the colleges. Indian and Colonial universities have been qualified as candidates for the privileges of affiliated colleges ; that is, a period of residence at one of them may be allowed to compensate for a year of residence at Oxford. The only other important question was one more directly affecting *literae humaniores*. It was proposed that we should, as Cambridge has done, establish a doctorate in Science, and a doctorate in Letters. These degrees were to be awarded by Council on application, subject to the decision of the boards of faculties concerned with the subjects. Roughly

speaking, twenty-eight votes for the measure came from those interested in the degree in science ; seventy-six non-placets from those who thought the term 'Letters' too vague—distrusted the boards of faculties—and would prefer a doctorate in Arts, to be conferred on official persons who wish to have it. At present, those who are not specialists are year by year more effectually debarred from the existing doctorate ; the faculty of Law is even now shutting its doors ; Medicine is already professional ; and Theology recognises only the clergy of the Church of England. Of course Natural Science will get its new degree before long, and so will Literature, whenever there is general agreement on the subject.

In the intellectual life of the term, the most remarkable feature is the attention

given to classical archaeology. The professorship is indeed vacant, and (it is needless to say) the election has already been postponed once or twice; but its value is to be increased by the proceeds of a Merton fellowship; and meanwhile Mr. L. R. Farnell, Fellow of Exeter College, is appointed to lecture during the vacancy. He announced three courses: (1) On the Younger Attic School of Sculpture; (2) On the Homeric and Archaic Periods of Greek Art, with reference to the History of Greek Religion; (3) A Special Course of Practical Exercises in the Interpretation of Myths. But he is possibly eclipsed, in the public eye, by Miss Jane E. Harrison, who is lecturing to large audiences on Greek vase-painting. She is at present treating of the Attic myths, of Cecrops and Theseus and the divine and human persons with whom they had to do. Perhaps it is not a mere coincidence that Professor Herkomer has been illustrating and explaining the process of portrait-painting before his class in the new room at the back of the gallery containing our new collection of casts from the antique. It may be that art ancient and modern is soon to take a recognised place among our studies. Nor is this all. The professor of poetry continues his introductory lectures, 'illustrated by examples of sculpture and painting in ancient and modern poetry.'

The Regius Professor of Greek—no longer Vice-Chancellor—is once more lecturing in Balliol College hall, on Pre-Socratic Philosophy. No other man would lecture at one o'clock, or get an audience if he did. Mr. Bywater, as reader in Greek, lectures on Aristotle's Poetics; the Professor of Latin on the Causes of Corruption in Latin Manuscripts, and on the History of Latin Literature from the Earliest Times to the end of the Second Century B.C. Mr. Robinson Ellis, as reader in Latin, teaches the art of Latin verse composition, and treats of passages of Juvenal as modified by recent manuscript research. The Professor of Ancient History takes as his subject the Roman Republic from the time of the Gracchi to the Battle of Actium. Professors Freeman and Sayce are away on the shores of the Mediterranean. Mr. W. W. Capes has unfortunately found himself unable to hold the readership in Ancient History any longer, and has resigned it after sixteen years' successful work. Mr. J. C. Wilson, Fellow of Oriel College, has been appointed examiner in the final honour school of *literae humaniores*. Mr. S. Ball, Mr. G. Wood, Mr. G. F. Lovell, and Mr. G. R. Scott, have been appointed

examiners in the pass classical schools. Mr. J. L. Strachan-Davidson, Fellow of Balliol; Mr. H. F. Tozer, Fellow of Exeter; Mr. T. H. Grose, Fellow of Queen's; Mr. T. Case, Fellow of Corpus; and Mr. T. H. Warren, President of Magdalen, have been elected members of the board of faculties in *literae humaniores*.

The University Classical Scholarships were awarded at the close of last term, and the new regulations for the Craven foundation had their first trial, there being now a travelling fellowship open to graduates, and three scholarships for undergraduates, the first to go to the Ireland scholar. This fell to Mr. Schulhof, formerly scholar of Trinity College, Cambridge, and twelfth in the classical tripos of 1881, who was therefore older than any previous Ireland scholar. The Hertford now follows the Ireland, with two days' interval—a deplorable change, which can only diminish the competition, exhaust the candidates, and make it impossible to judge their merits accurately. The results of these examinations are subjoined:—

*Craven Fellow*—D. G. Hogarth, Fellow of Magdalen (Winchester).

*Ireland and Craven Scholar*—J. M. Schulhof, Exhibitioner of Exeter (S. Paul's).

*Craven Scholars*—G. G. A. Murray, Scholar of S. John's (Merchant Taylors); W. Ashburner, Exhibitioner of Balliol (University College School).

*Proxime accessit*—J. U. Powell, Scholar of Balliol (Cheltenham).

*Accesserunt*—G. C. Richards, Scholar of Balliol (Rugby); H. S. Jones, Scholar of Balliol (Rossall); A. B. Poynton, Scholar of Balliol (Marlborough).

*Hertford Scholar*—H. S. Jones, Scholar of Balliol (Rossall).

*Proxime accessit*—J. W. Goodrich, Scholar of Balliol (Charterhouse).

*Accessit*—R. R. Marett, Exhibitioner of Balliol (Victoria College, Jersey).

#### BALLIOL.

*Scholars*—R. J. Walker (S. Paul's); F. G. H. Anderson (Bath College); R. W. Lee (Rossall); E. J. Palmer (Winchester).

*Exhibitioners*—F. Fletcher (Balliol); R. Carter (Balliol), Clifton; A. J. Eagleston (Oxford High School); A. E. Taylor (Kingswood); H. D. Watson (Harrow).

#### QUEEN'S.

*Bible Clerk*.—G. D. T. Hope, Lancing.

*Exhibitioner*.—C. H. Edwards, S. Bees.

#### NEW COLLEGE.

*Scholars*.—J. F. Williams, Harrow; A. E. Taylor, Kingswood.

*Exhibitioners*.—H. Lambert, Eton; A. G. V. Peel (New Coll.), Harrow.

*Winchester Scholars*.—E. D. Bewley; F. C. Drake; E. F. Davidson; R. T. Warner.

#### MAGDALEN.

*Demies*.—A. S. W. Moore, Lancing; C. W. C. Hallett, Cheltenham; J. E. Ferard, Eton; W. R. Elliston, Ipswich; C. C. Inge, Eton.

*Exhibitioners*.—A. W. Andrews, Charterhouse; H. C. P. Castle, Charterhouse; H. C. Stewart,

Magdalen Coll. Sch.; W. P. Bond, Merchant Taylors'.

## CORPUS CHRISTI.

*Scholars.*—J. B. S. Barratt, Kingswood; H. L. Brackenbury, Leamington; G. E. A. Grindle, Kensington; D. Walker, Bradford; S. E. Winbolt, Christ's Hospital.

*Exhibitioner.*—A. J. Fowler, Rugby and Sedbergh.

## TRINITY.

*Scholars.*—R. L. A. Du Pontet, S. Paul's; W. A. Way, Christ's Hospital; M. Delevingne, City of London; C. G. Hall, Rossall.

*Exhibitioners.*—H. Marshall, Eton; A. B. Lowry, Eton; G. L. Calderon, Rugby; C. W. Bell (Trinity), Durham.

*Ford Students.*—F. A. S. Lowndes, Canterbury; E. T. Packard, Ipswich.

## WADHAM.

*Scholars.*—T. L. Paton, Fettes College; J. K. Hudson (Kemble), Macclesfield; A. J. Ford, Sedbergh.

*Exhibitioners.*—E. H. Pilsbury, Birmingham; A. J. Fowler, Rugby and Sedbergh; G. E. A. Grindle, Kensington; J. H. G. Wilson, York.

## WORCESTER.

*Scholars.*—E. H. Pilsbury, Birmingham; H. A. R. Clark, Merchant Taylors'; L. D. Wainwright, Manchester.

*Exhibitioners.*—J. Pedder, Bath College; A. E. Thomas, Bath College; J. H. Thursfield, Leamington; F. P. Long, Epsom.

## HERTFORD.

*Scholars.*—L. D. Roberts, Sherborne; C. D. Chambers, Harrow; J. M. Kindersley, Repton; H. W. Firmstone, Rugby.

(*Close*) H. W. Plumptre, Harrow; H. A. Counsell, Worcester Cath. Sch.; H. Capel Cure (Hertford Coll.).

## FORTHCOMING SCHOLARSHIP EXAMINATIONS.

A combined examination for open classical scholarships will commence on Wednesday, March 16, 1887, at 9.30 A.M., and end on Saturday, March 19.

Merton College offers two scholarships, one exhibition.

S. John's College offers one scholarship.

Jesus College offers two or three scholarships, one exhibition.

Pembroke College offers two scholarships.

The annual value of a scholarship of Merton, S. John's, and Jesus College is £80; that of the Merton exhibition, £60; that of the Jesus College exhibition, £50.

The scholarships at Pembroke will be worth (1) £100, and about £19 for books, each year; (2) £90 each year. These last are tenable for four years, the rest for two, with renewal of two more if the colleges are satisfied with the industry and good conduct of the holders. Only persons under nineteen years of age are eligible to the scholarship, except at Pembroke, where there is no limit. There is no limit of age for the exhibitions, but the Merton exhibitioner must be in need of assistance at the university.

Candidates are to call on the Head of one of the four colleges on Tuesday, March 15, between 5 and 7 P.M., bringing certificates of birth and character, and (if members of the university) their matriculation papers. They will be required to state the order of preference in which they place the colleges. Rooms may be had on application before March 19. On June 28 there will be another combined examination, when University, Exeter, Oriel, Brasenose, and Christ Church will offer about fourteen open scholarships and several exhibitions. Lincoln College offers three classical scholarships and two exhibitions; the examination commences at 9.30 A.M. on Tuesday, April 19; and there is no limit of age.

Kemble College will elect on March 26, 1887, to two classical scholarships, of the value of £80 per annum, tenable for four years. Candidates must be members of the Church of England, and must not have exceeded the age of nineteen years on the day of election. The examination will commence on Tuesday, March 22, and candidates are to call on the Warden on Monday, March 21, after 4 P.M., with testimonials of character and baptismal certificate.

Trinity College will elect a President on March 16, in place of the Head-Master-elect of Rugby, and a Clerical Fellow in the course of the summer term; but names for the latter have to be sent in before March 1.

## CAMBRIDGE.

*Chancellor's Medals*—1. C. Williams, Trinity (Eton); 2. J. L. A. Paton, St. John's (Shrewsbury). Highly distinguished—R. S. Conway, Caius (City of London); Hon. C. M. Knatchbull-Hugessen, King's (Eton); N. Wedd, King's (City of London).

*Craven Scholarship*—N. K. Stephen, Trinity (Fettes).

*Porson Scholarship*—not adjudged.

## COLLEGES.

## FORTHCOMING SCHOLARSHIP EXAMINATIONS.

(N.B.—In all the following Examinations, candidates must be under 19 years of age.)

*Trinity Hall*—Six Minor Scholarships for Classics or Mathematics, one of £80, one of £60, and the rest of £30; tenable for one year, but capable of being exchanged for a Foundation Scholarship at the end of that time. The Examination will begin on Wednesday, 9th March. Candidates must send in their names, with testimonials of good conduct, and certificates of birth, to the Tutor before 2nd March.

*Magdalene College*—Two Scholarships of £80, one for Classics, the other for Mathematics, and one Scholarship of £40 for Classics or Mathematics; tenable for two years certain, and capable of extension and augmentation in accordance with the results of

the Annual College Examination. The Examination will begin on Thursday, 10th March. Names, &c., to be sent in to the Tutor before 5th March.

*Clare College*—Six Scholarships, of value ranging from £80 to £40, for Classics, Mathematics, or Natural Science; tenable for one year, but subject to extension or exchange for Foundation Scholarships. The Examination will begin on Tuesday, 15th March. Names, &c., to be sent to the Tutor before 12th March.

*St. Catharine's College*—Scholarships, which may be more or less in number, of values varying from £50 to £20 for Classics or Mathematics. The Examination will begin on Tuesday, 26th April. Names, &c., to be sent in to the Tutor before 22nd April.

(The results of Scholarship Examinations at Cambridge will be given in next number.)

THE CAMBRIDGE PHILOLOGICAL SOCIETY.—Dr. Jackson continues president for the present year. The Public Orator is the new vice-president, and the Master of Trinity joins the Council. The executive remains as before, Dr. Peile being treasurer and Dr. Postgate and Mr. Gill as secretaries. The reformed pronunciation of Latin, which has occupied the Society during a great part of the last year, has passed from the stage of theory to that of practice. The scheme, as approved by the Society, has been pub-



lished at a nominal price by the Society's publishers, Messrs. Trübner and Co. It has also been circulated amongst the head-masters at the late Conference, and copies have been sent to the Oxford Philological Society with a view to future combined action. In Cambridge itself a representative committee is engaged in considering the steps to be taken for the general introduction of the reformed pronunciation into Cambridge at the beginning of the Michaelmas term: and it is hoped that this will result in its unanimous adoption throughout the university.

## OBITUARY.

HENRI JORDAN.—In the *Wochenschrift für Klassische Philologie*, No. 1, 1877, Dr. E. Hübner gives an account of this distinguished scholar, who died on November 10th last at Königsberg, from the effects of an operation.

He was descended from an old family, belonging to the French colony in Berlin, where he was born September 30th, 1833. He studied partly at Bonn, attracted there by Ritschl, but principally at Berlin, and always regarded Moriz Haupt as his principal teacher. In 1867 he was appointed professor of classical philology at Königsberg. Hübner speaks warmly of the affection and respect with which he was regarded by his pupils and his friends.

His chief works were Cato's Fragments, Leipzig, 1860; *Scriptores historiae Augustae* (with Eysenhardt), 1864; text of Sallust, 1866, 1876; the third edition, delayed by the discovery of new fragments, will shortly appear; *Forma urbis Romae*, 1874; *Topographie der Stadt Rom*, Berlin, Weidmann, vol. ii. 1871; vol. i. pt. 1, 1878; part 2, 1885; part 3 and a monograph on the forum remain unfinished; *Kritische Beiträge zur Geschichte der lat. Sprache*, Berlin, 1879. He also contributed largely to classical and archaeological journals, articles, some of them in Italian, on the religion, art, architecture, topography of Rome; on early Latin, and cognate dialects, not neglecting Greek authors, as Simonides of Amorgos, Theognis, Lysias.

Hübner hopes that these scattered articles, the work of one who has left deep traces on German scholarship, will be collected.

Jordan's specialty was the topography of Rome, and on that subject he was the first authority. But perhaps his critical edition of Sallust is the most familiar of his works to English students. In three or four articles in *Hermes* he determined the relative value of the more important MSS. in a way that has not been seriously questioned, and in the edition that followed he for the first time gave a trustworthy collation of them.

ERNEST DESJARDINS, born 30 September, 1823, died 22 October, 1886. In the *Revue Historique*, xii. (1887), pp. 101-105, Camille Jullian pays a short 'homage' to this eminent epigraphist and geographer. 'Sans entrer dans le détail de sa vie, dans ceux de ses dix missions en Italie et dans la péninsule des Balkans, dans l'analyse de ses travaux comme professeur, comme éditeur des œuvres de Borghesi, de la table de Peutinger, des Addimenta au *Corpus*, de la géographie administrative et politique de la Gaule romaine, comme membre de l'Institut, nous avons simplement voulu marquer les services qu'il a rendus à la science et à ses élèves. Nous aurions voulu qu'il nous fût possible aussi de faire connaître l'homme, son esprit, sa bonne grace, sa bonté. Tous ses élèves en conserveront l'ineffaçable souvenir.'

GEORGE HENRY HESLOP, who died on the 30th of January, at Oakley Rectory, Easingstoke, was born

As regards the communications made to the Society, Mr. Tucker, Professor of Classics in the University of Melbourne, sent a number of ingenious emendations of the *Oedipus Coloneus*, the *Helena*, and the *Phoenissae* and of Solon, *eis taurov*. In the well-known crux of Aesch. *Ag.* 1143, he suggests *ἐγὼ δὲ τίμωρος ταχ' ἔμελλ' ὀ κακῶν*. On Feb. 17, Dr. Paley read a paper questioning the usual translation of *ἀφίημι* in John xiv. 27, Mark xii. 19, Luke vii. 49, and Mr. Magnússon read a suggestive paper on misunderstood passages in the *Hávamál*—Elder Edda.

in 1822 at or near Keswick, where his family had been settled for several generations. Soon after his birth his father was presented to the living of Great Musgrave in Westmorland, and he was sent to Appleby Grammar School, from which he proceeded to Sedburgh.

Here he was contemporary with the late W. M. Gunson of Christ's College, like himself a Cumberland man, and an intimacy was formed between them which developed into a friendship only to be broken by the sad death of Mr. Gunson a few years ago.

From Sedburgh Mr. Heslop entered Queen's College, Oxford as a taberner on the old foundation, and was speedily recognized as a scholar of unusual promise by his private tutor, Mr. W. Linwood. His examination in the schools which gained him a place in the first class of 1846 was remarkably brilliant, and brought him at once into prominent notice. For a while he was assistant master at Rossall, and after this he resided as fellow and tutor of Queen's. Then he married, and accepted the small college living of Knights Enham, from which he moved in 1854 to the head-mastership of St. Bees. Here he remained for twenty-five years, working with great success upon the somewhat unpromising material that the free foundation brought to his hand. In 1879 he was left a widower. A new scheme for the management of the school was just about to come into operation, and Canon Heslop—for he had been appointed Hon. Canon of Carlisle in 1875—resigned the head-mastership to take up the living of Church Oakley which was offered him by his old college.

Beyond some anonymous theological essays and papers in magazines put forth at Oxford, his published works are but two, the well-known editions of the *Olynthiacs* and *Philippic Orations* and of the *de Falsa Legatione* in the Catena Classicorum Series. But he was an indefatigable worker. In middle age he taught himself German for the sake of gaining access to the stores of scholarship laid up in that language, and he read and annotated and translated his favourite authors again and again. Much of this work was done with a view to eventual publication, but he could not bring himself to put forth to the world anything that seemed to himself imperfect. His keen critical faculty and his fastidious taste were mercilessly exercised on his own writings, and repeated revisions failed to bring with them that sense of perfection without which he would not publish.

He has left much manuscript, and among it there is a corrected and enlarged edition of his Demosthenes, virtually a new book, which is almost ready for the press. This, it is hoped, together with some translations and notes on various portions of different authors may before long be brought out by his son, a former scholar of Christ's College. It would indeed be a pity if the learning accumulated by so exact and fine a judgment and so retentive a memory should die with him, and leave but two little books behind to mark the place he held in the estimation of classical scholars.



## REPORTS.

## ARCHAEOLOGY.

THE Classical Departments of the British Museum are, as most of us are probably aware, endowed annually by our art-loving Treasury with a modest allowance for the purchase of antiquities; and by the munificence of private benefactors the sum of the annual acquisitions usually represents a considerable accession of interesting and valuable objects. But few are probably acquainted with the details of these acquisitions. A report is drawn up, it is true, each year, and presented towards June to the House of Commons, whence it is issued in the form of a Parliamentary Blue Book: thus many of the new treasures must in any case remain practically unknown for at least a year or more. As moreover this form of literature is not of such absorbing interest as to command a wide circulation, something further appears to be required to keep the public informed of their possessions. In this respect even Germany is better off than ourselves; for the *Archäologische Zeitung* has for several years past given a *compte rendu* of the British additions side by side with those of the Berlin Museum: this, however, is at best but a dry extract from a dry report. What is wanted seems to be a full monthly statement of acquisitions, and for this purpose I propose to avail myself of the monthly issue of the *Classical Review* to keep subscribers *au courant* with the antiquities of the National Collection, and, wherever possible, with the important additions to the principal local museums.

As a first instalment a report is herewith given which embraces the whole of the accessions of the past year. It is a melancholy fact that the grant for purchases has of late been steadily decreasing in inverse ratio to the growing difficulty experienced in obtaining works of Greek and Roman art from abroad. Not only is the export of antiquities everywhere either jealously restricted or absolutely forbidden, but English excavators, except in one or two isolated instances, can no longer obtain even reasonable terms on which to conduct scientific research.

Even where we have the opportunity of digging on our own soil, our impecunious condition is a hopeless bar. The instance of Cyprus is the most striking case in point. Ever since the British occupation of that

island, application has been made again and again to the Treasury for a grant to excavate, but all to no purpose. In 1881 a small private subscription was placed at Mr. Newton's disposal, which enabled him to procure an important representative collection of Cypriote pottery, but with this small exception nothing was for a long time done. We neither dug ourselves nor permitted others to dig. At length in despair at this dog-in-the-manger policy the local government arranged to issue permits to private individuals to dig under certain conditions, and from that time till now the ancient sites have been scratched at by all kinds of speculators with whom scientific results were as a general rule neglected in favour of commercial considerations.<sup>1</sup> It is true that in most cases the pottery of Cyprus does not present much variety, and the collection already in the British Museum is fairly representative; but every now and again a good thing turns up which has to be bought at an advanced price from the finder, unless, indeed, he can obtain a still longer price from the foreign museums, to which it is of course with lamentable impartiality offered.

This question has a peculiar interest for us just at the present; for the first time a site has been discovered, at Poli-tis-Chrysokhou, which has given results belonging to, and worthy of, the best period of Greek art. There are now in the British Museum, three objects from this site which are each of them in their way gems of the first water; the one is a silver ring on which in place of bezel a golden fly has alighted: a fly of such wonderful truth to nature, and yet such cunning skill, that even that prince of goldsmiths, Signor Giuliano, to whom I showed it, pronounces it a marvel of his art. With this comes a charming little *alabastron*, an exact terra-cotta imitation of the alabaster ointment vases from which it takes its name, decorated with two wild Maenads in polychrome colours on a white ground, and signed by (P)asiades. This

<sup>1</sup> It is only fair to say that the excavations recently conducted in Cyprus on behalf of the German Institute by Herr Duemmler, of which a valuable account is given in the *Mittheilungen* xi. pp. 209—262, are a signal exception to this rule. Herr Richter too, in his various speculative operations has often contrived to harmonize the interests of science with those of his numerous employers.

artist's name was not hitherto known; he must have lived nearly contemporary with the great painter Polygnotos, and his style is a charming combination of archaic freshness with refined skill. If this restoration of his name, which seems justified by the traces of the letters, is correct, it is worthy of remark that an Athenian vase published in Benndorf, *Gr. und sicil. Vasen*, taf. v. 5, gives us a painter's name Paseias, who may very likely have been one of the same family.<sup>1</sup>

The third object from this find is a *lekythos* of great beauty decorated with red figures with white and gilt accessories on a fine black glaze; it belongs to a series of which the best, including this example, would belong to the first half of the fourth century, B.C. But the chief interest is in the design, which represents Oidipous slaying the Sphinx with a spear, in the presence of Athenè and other figures; a treatment of the myth which Greek literature had given us reason to expect, but of which this is the first representation in art that has yet come down to us. The figure of Athenè has a special interest here, in that it reproduces the exact type (only excepting the Nikè in the hand) of the chryselephantine statue of Pheidias; and to heighten the resemblance, the helmet, aegis, shield, spear, and bracelets have been gilt, while the entire figure and drapery are painted white. A seated figure of Apollo balances that of Athenè, and the remaining space is filled with the figures of Kastor and Polydeukes on one side and of Aineias on the other, all the figures being identified by their names inscribed beside them.

A brief description such as this cannot of course give anything like an adequate idea of the merit of these gems of art, any one of which ought to be sufficient to stimulate public enterprise towards a satisfactory and thorough excavation of this promising site.

Our pecuniary incapacity represents the dark side of the present condition of British archaeology; but fortunately we may congratulate ourselves that the outlook is not all gloomy. The tendency is certainly growing among us to place classical archaeology in its true position of importance wherever an interest is felt in classical literature and the art of all periods. There

<sup>1</sup> See Klein, *Vasen mit Meistersignaturen*, new ed. 1887, p. 49. On p. 222 *ibid.* he gives a description of this *alabastron* under the name Iasiades. This does not sound a very likely name, and there seem besides to be actual traces of the Π on the vase: unfortunately a fracture in the clay occurs just at this doubtful spot.

are not wanting plenty of signs which point to a distinctly hopeful future. The new school at Athens, which has at length raised Britain to the same footing there with France, Germany, and America, and which is now commencing its work, will give impetus and encouragement to British enterprise. From the days of Dodwell and Leake down to the present times of Bent and Paton, whose patriotic generosity is so handsomely evidenced in the accompanying list of acquisitions, this quality has never been wanting in Englishmen, but the present movement will supply, it is thought, facilities which could never be obtained by private individuals, and will minimise the trouble and friction often entailed in desultory undertakings. The *Classical Review* will, it is hoped, furnish an opportunity for recording the notes and news of British students at Athens, for which its monthly issue is well adapted.

Coming now nearer home, we shall find the prospect equally encouraging. Archaeology is not only occupying a recognised position in the curriculum of our universities, but is being largely taken up in the most important of our public schools. Several have already the nucleus of a representative museum, others are contemplating the formation of one; and Mr. Upcott's little handbook of Greek sculpture, which we hope to notice in our next number, is a proof that the interest, at Marlborough at any rate, is not wholly that of curiosity.

This is all as it should be; perhaps when English scholarship shall finally have removed from itself the reproach of dilettantism, we may hope for its obtaining a more practical recognition from the State than has been its fortune hitherto.

#### ACQUISITIONS TO BRITISH MUSEUM, 1886.

NAUKRATIS COLLECTION.—A series from the antiquities excavated by Mr. Flinders Petrie during the winter of 1884-5 at Tell Nebireh, the site of the ancient Naukratis, and published in *Naukratis*, pt. i. 1884-5. *Third Memoir of the Egypt Exploration Fund.*

##### *Architecture.*

1. Limestone fragments from the archaic temple of Apollo, including part of what appears to be the necking of a column ornamented with a lotus pattern in low relief; parts of bead and reel and egg and tongue mouldings, with remains of colour; part of base of a column; part of drum of a column, diam. 1 ft. 6 in. with 25 shallow flutings; *Naukratis*, pt. iii.

2. Marble fragments from the second temple of Apollo, including bead and reel and anthemion patterns, with remains of red and blue colour: *ibid.* pls. xiv. xiv.a.

*Greek Inscriptions.*

3. Fragment of limestone slab, inscribed in archaic characters, *Τεῶν ἐπὶ στήμα*; *ibid.* pl. xxx. 1.

4. Marble block inscribed with dedication of palaestra to Apollo by Kleinetos and Maiandrios; *ibid.* pl. xxx. 4.

5. Marble block inscribed with dedication, probably of a ram, to Zeus Thebaïos (Ammon), by Ampelion; *ibid.* pl. xxx. 2.

6. Limestone slab, with ten lines of elegiac inscription of sepulchral import and late period; *ibid.* pl. xxxi. 11.

*Fictile Vases.*

A series of fragments of pottery representing almost every stage of Greek vase-painting.

7. Among the archaic specimens are many engraved with dedications to Apollo, beside whose temple they were found, such as *Φάνης με ἀνέθηκε τῷ Ἀπόλλωνι*; τῷ Μαιανδρίῳ ὁ Γαύρος, on the rim of a large krater; this may refer to the Phanes whose story is narrated by Herodotus iii. 4; *ibid.* pl. xxxiii. 218.

Among the vases with designs, the following may be noted:—

8. A series of fragments of a ware hitherto unknown, painted in brown or orange on a creamy-white ground; *ibid.* pl. v.

9. Kylix of so-called Kyrenè style; *ibid.* pls. viii.-ix.

10. Kylix, black-figured, on each side, Ulysses tied beneath the ram.

*Miscellaneous.*

11. Terra-cotta figures, masks, and moulds for figures, moulds for scarabs, &c.

12. Several figures, fragments of vases, and scarabs, of porcelain.

13. Statuettes and fragments, of alabaster.

14. Statuettes of calcareous stone; among them, a nude figure of Aphrodite of finest Ptolemaic work, with ornaments in red; *ibid.* pls. i.-ii. p. 33.

15. Three fragments of the shell *tridackna squamosa*, engraved with lotus and Assyrian sacred tree; *ibid.* pl. xx.

16. Gold bandeau with *repoussé* figures of Hygieia, Ceres, Juno, and a medallion head of Helios; inscribed in late Greek characters with name Tiberius Claudius Artemidorus; *ibid.* pl. xxvii.

17. Gold and silver figures and ornaments; *ibid.* pls. xxvii.-xxviii.

ANTIQUITIES obtained by Mr. and Mrs. J. Theodore

<sup>1</sup> In *Mittheil.* xi. p. 36, Duemmler refers to marble idols in the British Museum found at Naukratis and similar to those from Amorgos and other pre-Greek sites; but no such objects, nor indeed anything of so early a date, were found there.

Bent in the island of Karpethos; see *Hellenic Journal*, vol. vi. p. 235.

1. A very rude idol of dark limestone, 26 in. high, representing a female figure of which the arms and legs are not indicated; the nose and breasts are roughly chiselled out, and the style is clearly that of the prehistoric marble idols frequently found in the Greek islands. Acquired at Pegadia (ancient Poseidonia) where, as Mr. Bent says, 'there are evident traces of prehistoric remains.'

A series of objects excavated by Mr. and Mrs. Bent at Bourgounte (ancient Brykontios) on the extreme north of Karpethos; mostly from rock-cut tombs used by successive generations.

2. Large drab lebes, with two vertical and two horizontal handles, containing (3) a mastos of late greyish glaze, studded with oblique bands of pyramidal projections.

4 and 5. Two large roof-tiles (*imbrices*) of a form new to me, viz. a nearly complete cylinder, which thins gradually to one end, where it terminates in a circular knob, from which again projects a spout. Drab with black decorations of ivy tendrils, rude birds, and florid palmette; probably, like a similar class of ware at Rhodes (Furtwaengler in *Jahrbuch*, 1886, p. 152), a late local imitation of a more archaic style. Both found in same tomb.

6. Similar in style to the preceding is an amphora with upright handles and a cover (lost), decorated round the body and neck with an ivy wreath; found in a tomb with the following vases, viz. 7. A trefoil oinochoë with late red figures, three ephebi. 13. A plain black glazed kantharos. 14. A ditto patera with graffito KAE. 15. A lekythos with late red figure of a crouching panther.

The remaining vases are of the usual late Graeco-Roman black and drab ware, including some of the white-faced ware with polychrome decorations such as was found e.g. at Kyrenè. A date for much of this class of objects is afforded by the case of a series acquired by the British Museum in 1859, all found together in a tomb in Karpethos. This tomb contained a large lebes precisely similar to No. 2, two oinochoë of the thin-necked angular shape (common at Kyrenè), some late glass, common Roman jewellery and three bronze coins of Antoninus Pius, Faustina, and Caracalla respectively.

(The remainder of this Report, including General Acquisitions, Reports of British, Roman, and Coin Departments, will appear in the next issue in April.)

CECIL SMITH.

(To be continued.)

## SUMMARIES OF PERIODICALS.

*Mnemosyne.* Nova series, xv pt. 1. Ingd. Bat. Brill. (Cobet, who contributed little or nothing to the last few numbers, has withdrawn from the editorship, which has been undertaken by S. A. Naber, J. van Leeuwen, jr. (to whom contributions are to be sent) and I. M. J. Valetton).

*Quaestiones Graecae*, I. De suffragio senum milium Atheniensium, scr. I. M. J. Valetton. pp. 1-47.—*Plat. Theaet.* p. 151a. J. v. Leeuwen reads *συγκομίσαι* for *συγχορῆσαι*, coll. p. 149e *συγκομίδην* (and—*ἦς*).—*Notulae criticae ad Pausaniam*, scr. H. v. Herwerden. pp. 43-74. Many certain emendations e.g. iv 16 7 (and v 26 9) *ἐπίσημα* for *ἐπίσημα*. In the oracle viii

42 5 for *ἐλκεσισταχύν* (which should be *ἐλκεσιστ.* or *ἐλξιστ.*), *ἐκ δημοσισταχύν*, retaining *ναυτοφάγων*. In vii 17 3 he retains Buttman's *αὐον* for *εὐθῆ*; in x 32 2 'sine controversia e Porsoni correctione edendum fuerat καὶ βῶν εὐζώνων ἀνδρὶ <ῆ> ἡμίονοις τε καὶ ἵπποις ἐπὶ τὸ ἄντρον ἐστὶν ἄνοδος τὸ κορύκιον.'—*Homericæ*, scr. J. v. Leeuwen. pp. 75-119. 'De particularum *κέν* et *ἄν* apud Homerum usu.' The former (1230 exx. in Il. and Od.) is alone Homeric; the latter (280 exx. with 80 of *ἦν* and *ἐπὶν*) is to be corrected in all genuine passages. Only eleven exx. of *ἄν* are for the present left uncorrected. One of the restorations is due to Oxford. 'Commemoranda est

elegantissima correctio, qua doctus Anglus Monro, de Homericæ syntaxi bene meritus, persanavit versum M 41:

ὥς δ' ὅτ' ἂν ἔν τε κύνεσαι καὶ ἀνδράσι θηρητῆρας  
κάπριος ἢ ἐλέων στρέφεται.

'Vides ἂν cum praesenti indicativi iungi, et sine ullo igitur dubio vitiosum esse. Restituit Monro poetæ manum scribendo (*Hom. Synt.* p. 51):

ὥς δ' ὅτ' ἐναντα κύνεσαι.—

Aristoph. *Nub.* 1065 by the same. For πλεῖν ἢ τέλαιντα πολλά read πλεῖν ἢ ἐκατὸν τέλαιντα, i.e. ΠΛΕΙΝ ἢ ἢ ΤΑΛΑΝΤΑ, when the second ἢ (=ἐκατόν) had fallen out, a scribe added πολλά for the metre. See Lys. 19 45 seq. ὥστ' ὅντο εἶναι τινες αὐτῷ (to Alcibiades) πλεῖν ἢ ἐκατὸν τέλαιντα and Ael. v. h. x 17.—*Serviana*, scr. J. van der Niet. (Six corrections of Serv. Aen III).—I. N. Madvigius, scr. C. M. Francken. A graceful tribute, which considerations of space alone prevent us from transcribing. We extract from it the following letter written by Madvig, Aug. 1884 in answer to congratulations on his eightieth birthday. 'Ex laudibus, quibus me epistola tua onerat, ceteras nimias esse et benevolentia exaggeratas intelligo sentioque, unam agnosco accipioque, quod indefessum litteras nostras tuendi iuvandique studium mihi tribuis, nec felicitatis praedicationem, nisi impius sim, repudiare liceat, quod mihi et longum operae navandae spatium natura deusque concesserit nec vires senectus etiam longe provecta prorsus subtraxerit. Sed tamen a philologia me sensim et oculi prope novem iam annos sic caligantes, ut et in legendo et in scribendo alieno auxilio utar, removens et animus vitam actam respiciens et, quod instat adventatque, prospiciens alia meditanda advocat. Itaque studiorum communium, quae amare non desinam, tutelam et amplificationem vobis, qui me aequalesque meos antiquitatis humanitatisque amore aequatis, viribus et aetatis robore superatis, trado commendoque tuisque propriis laboribus laetum successum precor, sive tu Lucilium ceterosque scriptores Latinos sive Latinorum instituta tractare perges.'

*Berliner Philologische Wochenschrift*, edited by C. BELGER and O. SEYFFERT. No. 1 (1 Jan. 1887) Reviews.—A. Kiessling, *Horace's Satires* (W. Mewes). 'Decidedly the best edition of the Satires yet published.'—K. Sittl, *Geschichte der griechischen Literatur bis auf Alexander den Grossen*. Zweiter Teil. (E. Heitz). 'Spoilt by hurried work.'—A. v. Urbanitzky, *Elektrizität und Magnetismus im Altertum* (S. Günther). 'A successful book.'

No. 2 (8 Jan.) A. Gemoll, *Die homerischen Hymnen* (A. D. Ludwig: continued from No. 1). 'More cautious than the recent edition of Abel, but defective in many points.'—Lorenz, *Miles Gloriosus* (E. A. Sonnenschein), notes in detail on several passages.—A. Terquem, *La science romaine à l'époque d'Auguste* (S. Günther). 'The real aim of the book is to answer the question what, apart from the subjects directly treated of, can be learnt from Vitruvius as to the history of other sciences; much to be learnt from the book though it is hardly up to the German standard.'—S. Reinach, *Conseils aux voyageurs archéologues en Grèce et dans l'orient hellénique*, 'a charming little book.'

No. 3 (15 Jan.) H. Guhrer, *Musikgeschichtliches aus Homer* (H. Riemann). 'a stimulating, but too positive, study.'—P. Wendland, *Quaestiones Musonianae. De Musonio Stico, Clementis Alexandri aliorumque auctore.* (L. Stein); 'much to be recommended.'—G. Billinger, *Die Zeitmesser der antiken Völker* (S. Günther); 'good.'—K. Ohlert, *Rätsel u. Gesellschaftsspiele der alten Griechen* (G.

Knaack); 'good'—C. Rhomaidēs, *Τὰ μνησεία τῶν Ἀθηναίων*, en reproduction phototypique. I Lieferung, Fouilles de l'Acropole, texte descriptif de P. Cavvadias (C. Belger). Reviewer traces the changes in costume and arrangement of the hair.

No. 4 (22 Jan.) U. v. Wilamowitz-Möllendorf, *Isthmus von Epidaurus* (G. Schultz). 'A work of art and of genius: the author puts forth revolutionary views on metre.'—E. Schweder, *Ueber die Weltkarte des Kosmographen von Ravenna; Versuch einer Rekonstruktion der Karte.* (D. Detlefsen); 'not altogether a success.'—H. Jordan, *Analecta epigraphica Latina* (Chambalu) a discussion of three inscriptions.

No. 5 (29 Jan.) E. Brey, *De septem fabulae stasimo altero* (Wecklein); contains a good explanation of ὁκόποιον in l. 729.—E. Bruhn, *Lucubrationum Euripidearum capita selecta* (Wecklein), 'methodical and clever textual criticism; in the last chapter a discussion of the date of Soph. *Electra*.'—M. Petschenig, *F. C. Corippi Africani Grammatici quae supersunt* (J. Patsch); 'an excellent work, particularly strong in questions of late Latin style.'—H. Nohl, *M. T. Ciceronis orationes selectae*, vol. 3 de imp. Pomp. in L. Catilinam (J. H. Schmalz); 'good'—Original Article: J. Baunack, *Cretica* (continued from preceding four numbers) linguistic consideration of some inscriptions from Crete.

No. 6 (5 Feb.) F. J. Schwardt, *Methodologische Beiträge zur Wiederherstellung der griechischen Tragiker* (Wecklein) mainly concerned with the choruses of the *Agamemnon*—'an accomplished writer, but the book contains little of value.'—G. Hart, *zur Seelen u. Erkenntnislehre des Demokrit* (F. Lortzing). Reviewer does not agree with the results.—Strecker, *Ueber den Rückgang der Zehntausend* (C. Belger). 'The author is a general in the Ottoman service who has travelled much in Armenia. His theories did not recommend themselves to Kiepert, but the little book is to be warmly recommended. It contains a large and excellent map.'—C. Meissner, *M. T. Ciceronis Somnium Scipionis* (F. Müller). 'An excellent school edition, especially on questions of style.'—E. Thomas, *Ciceronis in Verrem IV de signis* (J. H. Schmalz); 'an excellent school edition'—E. Krah, *Beiträge zur Syntax des Curtius*, Teil I. (J. H. Schmalz); 'treats of the cases, very useful'—C. Diehl, *Ravenna. Etuden d'archéologie byzantine* (G. D.). 'aims and successfully at summarizing results.'—B. Deipser, *Ueber die Bildung u. Bedeutung der lateinischen Adjectiva auf fer u. ger* (K. E. Georges), a detailed and complimentary review.

Original articles by A. Bötticher and C. Belger on the Excavations at the Acropolis of Athens (continued from the five previous numbers).

*Rheinisches Museum*, vol. xlii. Part. 1.

'Leukippos und Diogenes von Apollonien,' by H. Diels. An answer to Natop's paper in vol. xli. p. 349. 'Neue Briefe von Julianus Apostata,' by A. Papadopoulos Kerameus, who re-edits with notes six letters discovered by him at Chalki. 'Ueber Tempel-Orientirung,' by H. Nissen. Continued from vol. xl. p. 370. 'Scaliger's und Labbé's handschriftliche Noten zu den veteres glossae verborum iuris,' by Ingram Bywater. The marginal notes from the original volume, late in the possession of Mark Pattison. 'Die Entwicklung der Ueberlieferung über die Lykurgische Verfassung II. and III.' by Ed. Meyer. II. is on the ῥήτραι, which he considers unauthentic. III. argues that Lycurgus was originally the same as Zeus Lycaeus. 'Zur Ueberlieferung der Politik des Aristoteles,' by S. Heylbut. A collation of certain passages found in the



Vatican Aristides-codex. 'Die verloren gegangenen Sceuen der Plautinischen Bacchides,' by O. Ribbeck. 'Das Wiener Apion Fragment,' by A. Kopp. 'Die Gladiatorenessenzen,' by P. J. Meier. Chiefly on the import of the words 'spectatus,' 'palus,' and 'rudis.'

Under the head of Miscellen:—Nonnana, by H. Tiedke. Athenaeus, iv. p. 174. F. Dümmler. Reads *Ξενοφάνης* for *Ξενοφών* and restores the lines. Diog. Laert. I. 79, und die Chronologie des Pittakos. F. Susemihl. Quintilian, x. 1, 46. E. Wölfflin. Reads 'fluminum' for 'annium.' Quintilian, x. 1, 79. F. Becher. Removes comma after 'studiosus' and places it after 'compositione.' Apulei Metamorphoses. Joh. van der Vliet. 'Ist Herodot's Gesichte vollendet?' E. Meyer. Decides in the affirmative in spite of vii. 213. Verschleppte griechische Inschriften. K. Schumacher. Ala classiana in Köln, by 'F. B.' A tomb-inscription found at Cologne proving the ala classiana to have been stationed there, probably to cooperate with the fleet. Nachtrag zu vol. xli. p. 640. A. Riese.

Zeitschrift für das Gymnasialwesen herausg. G. von H. KERN und H. J. MÜLLER. Berlin. Jan. 1887.

THE only articles which call for mention here are, (1) On the 'History of the Roman Empire in Higher Education,' by Dr. H. Schiller, pp. 8-21, in which he insists on the importance of this study in the upper forms of schools of higher education, and suggests improvements in the methods of teaching it, by paying less attention to proper names and more to the growth of institutions. (2) Two *Jahresberichte des philologischen Vereins zu Berlin*, the former a report by H. J. Müller, editor of Weissenborn's *Livy*, on the literature of *Livy* during 1885 and 1886 (pp. 1-30), the latter by G. Andresen (pp. 31-48 incomplete), on *Tacitus* during 1884 and 1885. Besides the 3rd ed. of Weissenborn (Bks vi-viii), and the 4th of Madvig and Ussing which has been revised by Siesbye and Zachariä (Bks xxi-xxv), Luterbacher's school edition of Bks iii and iv with explanatory notes is praised. Two books of criticism are commended, *Quaestiones criticae et palaeographicae de vetustis codicibus Livianis* by W. Heraeus, and *Prolegomena in T. Livii librum xxi* by A. Frigole. The reviewer notices only one English book (L. D. Dowdall, Bk xxi) which he pronounces to be merely a compilation, and one French by L. Duvau, giving an account of a new MS. of the 1st decad, which he considers to be of no importance. He also gives the names of nine English books, four French, three Italian, two Hungarian, two Russian, which he has not seen. Andresen notices seven German books on *Tacitus*, and names two French and one Italian. He speaks of K. Heräus' 4th ed. of *Hist. i ii*, and 3rd ed. of *iii-v* as having been considerably improved.

The *Philologus*, vol. xli., part 1, contains:—

1. 'Duo commentarii de comedia,' by G. Studemund, giving the Greek text with the readings of five MSS. and parallel extracts from Valla. 2. Pseudo-Plutarchus de Metro Heroico. G. Studemund. Edited from codex C. Parisiis. 3. Das Proemium der Odyssee, und der Anfang des fünften Buches, by A. Scotland, proposing to cut them down as follows: i. 1 14, 11-14, 16, 17, 19, 20, 22, 26; v. 4, 28-31, 43, with some changes in the reading. 4. Beiträge zu Sophocles Oedipus Rex. A. Spengel. 1. 198 reads *τελει*, 287, puts colon at *τοῦτ'*, 328 f. supplies *ἐσται* with *οὐ μὴ ποτε* and takes *ὥς = ὅπως*, 597-600, *ἐνταῦθ' = ἐμοί, νοῦς sc. ἐμός* and *κακός* is predicative, 1221 f. the reference is to the deliverance from the plague, 1512 f. reads *εὐχεσθ'* *ἐμοί οὐ καὶρος ἦ...* and construes *εὐχεσθε* actively, 1526 reads *ᾗ τίς...* for

*δοῖς* and supplies *ἦν* with *ἐπιβλέπων*. 5. *τίς* and *δοῖς* in pronominal Wiederholungsfragen bei Aristophanes. W. Uckermann. 'The direct, as well as the indirect, interrogative pronoun or pronom. advb. may be used in repeating a question.' 6. Zum Monumentum Ancyranum III. J. Schmidt. The continuation of a critical review of the edition by Wölfflin and Wilamowitz. 7. Laeviana. C. Haebelin. Collecting the references to this little-known poet. 8. Ueber die römische Aedität in ältester Zeit. Ed. Moll. A review and comparison of the works of Soltau, Herzog, and Ohnesseit, on the subject.

Notes on the following also appear:—

Tac. dial. de Or. cap. 10. (Th. Stangl.) Read 'transisse' for 'transit et.' Minucius Felix Octavius. (A. Eussner.) Theophrastus Char. 29. (G. F. Unger.) Callimachus, Hym. Del. I. 10. (C. Haebelin.) Read 'κάπυ' *αἰθήρας*. Aristotle, Psychol. (Fr. Susemihl.) Ammianus Marcellinus, xxvi. 6, 15. (Th. Stangl.) Read 'cavationem' for 'cavillationem' and perhaps 'infimam' for 'miciam.' Rhet. Lat. ed. Halm, p. 65. Carmen de figuris, 41 ff. (A. Eussner.) Read 'fama' for 'famam.' Aristophan. Acharn. 1095. (C. Haebelin.) Read

*σὺ δ' ἐγκόμεις δεινὸν τις εὖ σκευάζεται.*

Under 'Jahresberichte' comes the first part of a paper by H. Landwehr on the researches made in Greek history between 1882 and 1886.

Under 'Miscellen' appear the following:—

1. A contribution to Latin epigraphy, by Joh. Schmidt, on 'cupula,' arguing that in certain African inscr. the word occurs and signifies a tombstone of peculiar form. 2. On Sophocles Electra, by E. Deiter, commenting on ll. 157 f., 466 f., 757 f., 986 f. 3. On the quotation from Polybius in Julius Africanus, ap. Eusebius, Praep. evang. x. 10, 3, by G. F. Unger, who thinks *Πολύβιος* should be substituted for *Παύλιος*. 4. On the Piriplus of the Pseudo-Scylax, by Wiedemann. 'That the Egyptian information is drawn from Hecataeus and not from Hdt., and that it represents Hecataeus more faithfully than Hdt. does; as no personal observation is used to correct him.' 5. Critical notes on Cicero's philosophical works. H. Deiter. 6. The position of March 1st in the old Latin solar year, by L. Holzapfel, who places it on Feb. 24th. A summary of periodicals completes the number.

The *Philol. Anzeiger* for Jan. 6th contains reviews of the following:—

1. Hübner, Römische Epigraphik in Iwan Müller's Handbuch, by Joh. Schmidt, favourable, but contesting many points. 2. Miller, De decretis Atticis, Quaestiones Epigraphicae. 'Disputes Hartel's position, and establishes his own after a careful examination of the material.' 3. Allbracht, Kampf und Kampfschilderung bei Homer. 'Confounds poetic and absolute truth; throws light on Homer, but not on primitive warfare.' 4. Hüttig, Zur Charakteristik Homerischer Composition. 5. Seeliger, Die Ueberlieferung der Griechischen Heldensage bei Stesichorus. 'From a narrow, but instructive, point of view.' 6. Ohlert, Räthsel und Gesellschaftsspiele der alten Griechen. 7. Christ, Platonische Studien. 'The Parmenides must have preceded the Sophistes.' 8. Kopp, Beiträge zur Griechischen Excerptenliteratur, by O. Crusius, who refutes the charge of fictitiousness brought against Miller's *Athous*. 9. Below, De Hiato Plautino Quaestionum Prima Pars, qua agitur de hiato qui fit in thesi. 10. Plessis, Italici Ilias Latina. Very severely handled. 11. F. B. Jevons, The Development of the Athenian Democracy. Does not agree with the position taken up. 12, 13, 14, 15,

Bücheler und Zitelmann, Das Recht von Gortyn, Suppl. to Rh. Mus. vol. 40. The text by Bücheler, the subject-matter by Zitelmann; excellently treated. Lewy, Altes Stadtrecht von Gortyn auf Kreta. 'Handy and clear.' J. und T. Baunach, Die Inschrift von Gortyn. 'With a careful and valuable commentary, mainly philological.' J. Simon, Zur Inschrift von Gortyn. 'Careless and faulty.' 16. Liebenam, Beiträge zur Verwaltungsgeschichte des Römischen Kaiserreichs, I. Die Laufbahn der Procuratoren, bis auf die Zeit Diocletians. 17. Schweder, Ueber die Weltkarte des Kosmographen von Ravenna, Versuch einer Rekonstruktion der Karte. 'The world as a circle with Jerusalem as the centre, divided into 24 hours by lines through Ravenna.'

It further contains a list of publications, miscellaneous notes, and an index to the philological articles in periodicals for 1886.

*The Journal of Philology.* No. XXX. Macmillan. 8vo. 4s. 6d.

ON Aurelius Victor. By F. Haverfield.—Aristotle, Politics III 2 2 (Congreve); 1275b, 16. By Wm. Ridgeway.—Notes on Plautus, Mercator, Prol. 54, and III 1 26 (524). By J. H. Onions.—Placidiana (ed. Denerling). By J. H. Onions.—'ΑΙΡΑΤΟΣ—'ΑΠΡΑΚΤΟΣ Pionii vita Polycarpi 8 (Lightfoot's *Ignatius and Polycarp*, II 1021, 39). By John E. B. Mayor.—Suetonius Augustus, 92. By John E. B. Mayor.—'H 'ΕΝΕΡΚΟΤΑ in Heliodorus. By John E. B. Mayor.—Eunapius Vit. Soph. pp. 477, 35 and 480, 14. Didot. By John E. B. Mayor.—Seneca de Beneficiis vi 16, § 2 Medicus Amicus, Medicus Imperator. By John E. B. Mayor.—Olem. Al. Strom. iv § 62, p. 592 Potter. By John E. B.

Mayor.—Directus. By H. Nettleship.—The Study of Latin Grammar among the Romans in the First Century. By H. Nettleship.—Herodotus in Egypt. By D. D. Heath.—Notes on a Fortnight's Research in the Bibliothèque Nationale of Paris. By Robinson Ellis.—On the Trilogy and Tetralogy in the Greek Drama. By A. E. Haigh.—Plato's later Theory of Ideas. VI. The Politicus. By Henry Jackson.—William Hepworth Thompson. By C. Merivale.

*Expositor*, Jan. 1887. In a very interesting paper which is continued in the Feb. number, Prof. Sanday states and examines three theories which he connects with the names of Bishop Lightfoot, Dr. Hatch, and Dr. A. Harnack, upon the origin of the Christian Ministry. Other articles are on Prof. Westcott as a theologian, by the Rev. W. H. Simcox, on the prophetess Deborah, by Prof. A. B. Davidson, on Difficult Texts of the Old Testament, by Prof. Driver. Prof. Cheyne gives brief laudatory notices of Kuehnen's *Introduction to the Hexateuch* and Dr. C. A. Briggs' on *Messianic Prophecy*.

In the Feb. number Prof. Westcott writes on Some Lessons from the Revised Version of the New Testament; Prof. J. A. Beet defends the literal meaning of ἀπαυγός in Phil. ii. 6, translating 'deemed not his being equal to God as a means of (perhaps rather 'ground for') grasping earthly good for himself.' Dr. Godet writes on the ep. to Philemon. There are also brief notices by Dr. Marcus Dodds of *Old Biblical Texts* no. ii, Weymouth's *Resultant Greek Testament*, Rendel Harris' *Fragments of Philo Judaeus*, and the 2nd ed. of Salmon's *Introduction to the New Testament*, containing a new chapter on the non-canonical books.

## LIST OF NEW BOOKS PUBLISHED FROM JANUARY 1 TO FEBRUARY 15, 1887.

This List will be issued regularly with each number, and an attempt will be made to include in it all works bearing on the study of Classical Antiquity *actually published* during the month. New editions will only be chronicled if there is a change either in matter or in price. New periodical publications will be registered on the appearance of the first Number, and a general list of all such as treat of Classical Studies will be given at the end of the year.

### BOOKS PUBLISHED IN ENGLAND.

*Aeschylus*. The Seven against Thebes of Aeschylus, with an Introduction, Commentary and Translation by A. W. Verrall, M.A., Fellow of Trinity College, Cambridge. 8vo. xl. 179 pp. London, Macmillan. 7s. 6d.

*Caesar*. The Gallic War. With Notes, Vocabulary, and Maps. 16mo. London, Rivingtons.

Book I. 48, 48 pp. Map. 1s.

Book II. 72, 37 pp. Map. 1s.

*Cicero*. Cato Major, de Senectute, edited with Notes by L. Huxley. 16mo. Oxford, Clarendon Press. 2s.

—Oratio Philippica Secunda, with Introduction and Notes by A. G. Peskett, M.A., Fellow of Magdalene College, Cambridge. 16mo. xxiv. 151 pp. Cambridge, Pitt Press. 3s. 6d.

*Euripides*. Andromache. Literally translated from the text of Paley by W. J. Hickie. 12mo. 38 pp. London, Cornish. 1s. 6d.

*Geare* (R.) Notes on Thucydides, Book I., compiled and original. 16mo. iv. 242 pp. London, Longmans. 2s. 6d.

*Gretton* (F. E., Head Master of Stamford Grammar School). Classical Coincidences. 12mo. 68 pp. London, Elliot Stock.

*Head* (B. V.) Historia Nummorum. A Manual of Greek Numismatics. Large 8vo. lxxx. 807 pp. 5 plates, 399 woodcuts. Oxford, Clarendon Press. £2 2s.

*Homer*. Odyssey, Books I.—XII. Translated into English Verse by the Earl of Carnarvon. Post 8vo. 300 pp. London, Macmillan. 7s. 6d.

*Horace*. The Eton Horace. Part I. The Odes and Epodes. With notes to the Odes. Book I. By F. W. Cornish, M.A., Assistant Master at Eton College. Crown 8vo. London, Murray. 3s. 6d.

*Jebb* (R. C.) Homer: an Introduction to the Iliad and the Odyssey. 12mo. vi. 202 pp. Glasgow, MacLehose. 3s. 6d.

*Juvenal*. Thirteen Satires of Juvenal, edited with Introduction and Notes by C. H. Pearson, M.A., sometime Fellow of Oriel College, Oxford, and H. A. Strong, M.A., LL.D., Professor of Latin in Liverpool University College. 12mo. 147, 162 pp. Oxford, Clarendon Press.

*Kennedy* (B. H.) Latin Vocabulary. New edition, revised and enlarged. Post 8vo. 154 pp. London, Longmans. 2s. 6d.

*Mahaffy* (J. P.) Alexander's Empire. 8vo. xxii. 322 pp. With Maps and Illustrations. London, Fisher Unwin. 5s.

*Mommsen* (J.) The History of Rome from Caesar to Diocletian. Translated with the author's sanction and additions by W. P. Dickson. With maps. 2 vols. 8vo. 720 pp. London, Bentley. £1 16s.

*Nepos*. Selections illustrative of Greek and Roman

- History, edited for the use of beginners, with Introduction, Notes, Exercises and Vocabulary by G. S. Farnell, M.A. 16mo. vi. 128 pp. London, Macmillan. 1s. 6d.
- Paley (F. A.) The Gospel of St. John: a verbatim translation from the Vatican MS., with the notable Variations of the Sinaitic and Beza MS.; with brief Explanatory Comments. 8vo. 174 pp. London, Sonnenschein. 7s. 6d.
- Platonis Apologia Socratis, with Introduction, Notes and Appendices by J. Adam, B.A., Fellow of Emmanuel College, Cambridge. 16mo. xxii. 39. 136 pp. Cambridge, Pitt Press. 3s. 6d.
- Apology of Socrates and Crito. With Notes, critical and exegetical, Introductory Notices and

- Logical Analysis by the late W. Wagner. New edition. 12mo. 114 pp. London, Bell. 2s. 6d.
- Thucydides, Notes on, see Geare.
- Tibullus and Propertius, Selections from, with Introduction and Notes by G. G. Ramsay, M.A., Professor of Latin in the University of Glasgow. 16mo. lix. 379 pp. Oxford, Clarendon Press. 6s.
- Upcott (L. E.) An Introduction to Greek Sculpture. 12mo. xvi. 135 pp. Oxford, Clarendon Press. 4s. 6d.
- Zonopolides (D.) A Course of Modern Greek or the Greek Language of the Present Day. Part I. Elementary Method. 12mo. xxii. 179 pp. London, Williams and Norgate. 5s.

## BOOKS PUBLISHED ON THE CONTINENT.

- Aristotle. Supplementum Aristotelicum, Vol. II. pars I. Alexandri Aphrodisiensis praefer commentaria scripta minora de anima cum mantissa ed. Ivo Bruns. 8vo. xvii. 231 pp. Berlin. 9 Mk. (I. II. 1, 24 Mk.)
- Attinger (G.) Beiträge zur Geschichte von Delos bis auf Ol. 153. 2. 8vo. 73 pp. Frauenfeld. 2 Mk.
- Augustini (S. Aurelii) Operum sect. III. pars I. Liber qui appellatur speculum et liber de divinis scripturis sive speculum quod fertur S. Augustini. Rec. et comment. crit. instr. F. Wehrich. 8vo. lii. 725 pp. Vienna. 15 Mk.
- Corpus scriptorum ecclesiasticorum latinorum, Vol. XII.
- Bachmann (J.) Secundi Philosophi Taciturni vita ac sententiae secundum codicem aethiopicum Bero-linensem quem in linguam latinam vertit necnon introductione instruit J. B. 8vo. 44 pp. Berlin. 1 Mk. 20.
- Bazin (H.) L'Aphrodite marseillaise du Musée de Lyon, statue archaïque grecque orientale du VI<sup>e</sup> siècle avant J.-C. 8vo. Plate and cuts. Paris. 3 fr.
- Beck (H.) Lateinische Grammatik für höhere Lehranstalten, bearb. von W. Haag. 5th ed. 8vo. vi. 173 pp. Berlin. 1 Mk. 50.
- Lateinisches Übungsbuch für Gymnasien. Abtheilung für Quinta. 5th ed. iv. 108 pp. Berlin. 1 Mk.
- Benoist (E.) Nouveau dictionnaire français-latin rédigé d'après les travaux les plus récents de la Lexicographie. 2nd ed. 32mo. iv. 788 pp. Paris. Cloth. 5 fr.
- Boissier (G.) Promenades archéologiques. Rome et Pompéi. 3rd edition, revised and enlarged. 12mo. vi. 407 pp. 8 plans. Paris. 3 fr. 50.
- Brady (Jno.) Die Lautveränderungen der neugriechischen Volksprache und Dialekte nach ihrer Entwicklung aus dem Altgriechischen dargestellt. 8vo. 128 pp. Göttingen. 1 Mk. 50.
- Bruno (C. G.) Fontes juris romani antiqui. Ed. V. cura Th. Mommsenii. II. 8vo. xvi. pp. 209-422. Freiburg. 4s. (Complete, 8s.)
- Büdingen (M.) Der Patriciat und das Fehderecht in den letzten Jahrzehnten der römischen Republik. (extr. Denkschriften d. k. Akad. der Wiss.) 4to. 48 pp. Vienna. 2 Mk. 40.
- Burchard-Biedermann (Th.) Helvetien unter den Römern. 4to. 36 pp. Basle. 1 Mk. 50.
- Cicero's Ausgewählte Reden erklärt v. K. Halm. Vol. IV. Die Rede für Publius Sestius. 6th edition, revised by G. Laubmann. 8vo. vi. 123 pp. Berlin. 1 Mk. 50.
- Collietz (E.) Etude sur Dictys de Crète et Darès de Phrygie. 8vo. 111 pp. Grenoble.
- Cramer (H.) Bibl.-theol. Wörterbuch der neutestamentl. Gracität. 5th enlarged and revised edition. Part I. Royal 8vo. 304 pp. Gotha. 5 Mk. 60.
- Cug (E.) Recherches historiques sur le Testament per aes et libram. 8vo. 55 pp. Paris. (extr. Nouvelle Revue historique du droit français).
- Curschmann (F.) Horatiana. 8vo. iv. 71 pp. Berlin. 1 Mk. 60.
- Daremberg (Ch.) et Saglio (E.) Dictionnaire des antiquités grecques et romaines. Part XI. (Cup-Del). Large 4to. Pp. 1601-1703 of Vol. I. Vol. II. Pp. 1-56. Cuts 2160-2295. Paris. 5 fr.
- Denis (J.) La Comédie grecque. 2 vols. 8vo. 518, 556 pp. Paris. 15 fr.
- Eichert (O.) Wörterbuch zu den Commentarien des Cajus Julius Cäsar, sowie zu den Schriftwerken seiner Fortsetzer. 9th edition, revised. 8vo. iii. 319 pp. Hannover. 1 Mk. 80.
- Eichler (E.) De responsione Euripidea. Part I. 8vo. 68 pp. Leipzig. 1 Mk. 50.
- Engelhardt (M.) Die lateinische Konjugation nach den Ergebnissen der Sprachvergleichung dargestellt. 8vo. viii. 140 pp. Berlin. 2 Mk. 40.
- Epictète. Manuel. Texte grecque, avec introduction, notes et lexique de mots techniques par Ch. Thurot. 16mo. xxxvi. 75 pp. Paris. 1 fr.
- Franke (K.) De nominum propriorum epithetis Homericis. 8vo. 60 pp. Greifswald. 1 Mk.
- Gasquy (A.) Cicéron juriconsulte, avec une table des principaux passages relatifs au droit contenus dans les œuvres de Cicéron. 8vo. 304 pp. Paris. 5 fr.
- Gebhardt u. Harnack. Texte und Untersuchungen. iii. 1. 2. See Loofs.
- Gemoll (A.) Die Scriptores historiae Augustae. I. 4to. 14 pp. Leipzig. 80 pf.
- Handbuch der klassischen Altertums-Wissenschaft hrsg. von Jean Müller. 5th section. (Vol. I. pp. xx. 619-713. Vol. IV. pp. 1-221). Unger: Zeitrechnung der Griechen und Römer. Nissen: Griechische und Römische Metrologie. Busolt: Die Griechischen Alterthümer I. Staats- und Rechtsaltertümer. 5 Mk. 50.
- Homer. La Odisea traducida directamente del griego en verso castellano por D. F. Barraibar y Zumága. Vol. II.—La Batracomiomaquia traducida por D. Jen. Alenda. 8vo. Madrid. 5 pesetas.
- Odyssée: Chants 1, 2, 5, 18, 22, 24 publiés à l'usage de la classe de rhétorique par F. Lecluse. 12mo. iv. 112 pp. Paris. 1 fr.
- Chants 1, 2, 6, 11, 22, 23. Edition classique avec notice littéraire par E. Talbot. 16mo. xxiv. 100 pp. Paris. 1 fr.
- Homolle (Th.) Les archives de l'intendance sacrée à Délos (315-166 av. J.-C.) 8vo. 132 pp. Paris. 5 fr.
- Bibl. des Ecoles françaises d'Athènes et de Rome. Fasc. 49.
- Horatius. Texte latin avec arguments, notes en français et précis sur les mètres, par E. Sommer. 16mo. xvi. 426 pp. Paris. 2 fr.

- Horatius*. Epistula ad Pisonem de arte poetica. Publié avec une introduction, et des notes critiques et explicatives par M. Albert. 16mo. xii. 44 pp. Paris. 1 fr.
- Die Dichtkunst, ins Deutsche übersetzt von E. Schauburg. 4to. 27 pp. Leipzig. 1 Mk.
- Episteln, deutsch von C. Bardt. 8vo. 121 pp. Bielefeld. 1 Mk. 60.
- Humbert* (G.) Essai sur les finances et la comptabilité publique chez les Romains. 2 vols. 8vo. Paris. 18 fr.
- Jung* (J.) Römer und Romanen in den Donauländern. 2nd edition. 8vo. viii. 372 pp. Innsbruck. 7 Mk. 60.
- Junghahn* (E. A.) Studien zu Thukydides. Neue Folge. (extr. Berliner Studien). 8vo. 96 pp. Berlin. 3 Mk. 60.
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- Lamparter* (G.) Noch einmal zu Platon's Phädon 62 A. 4to. 44 pp. Stuttgart. 75 pf.
- Leben des heiligen David von Thessalonike, griechisch nach der einzigen bisher aufgefundenen Handschrift hrsg. von V. Rose. 8vo. xvi. 22 pp. Berlin. 1 M.
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- Mommsen* (Tycho). Beiträge zu der Lehre von den griechischen Präpositionen. Part I. 8vo. vii. 96 pp. Frankfurt. 2 Mk. 40.
- Mommsen* (Th.) et Marquart (J.) Manuel des antiquités Romaines traduit de l'Allemand et publié sous la direction de G. Humbert. Vol. I.: Le droit public Romain traduit par P.-F. Girard. 8vo. xxiv. 430 pp. Paris. 10 fr.
- To be completed in 14 volumes, several of which are in the press.
- Monumenta Germaniae historica: Poetae Latini aevi Carolini*. Vol. III. part I.: rec. L. Traube. 4to. vii. 256 pp. Berlin. 8 Mk. (writ. paper 12 Mk.)
- Müller* (H. D.) und *Lattmann* (J.) Griechische Grammatik für Gymnasien. Auf Grundlage der vergl. Sprachforschung bearbeitet. Part II. Syntax. 8vo. x. 214 pp. Göttingen. 2 Mk. 40. (I. II. 4 Mk. 60.)
- Penka* (K.) Die Herkunft der Arier. Neue Beiträge zur histor. Anthropologie d. europ. Völker. 8vo. xiv. 182 pp. Teschen. 5 Mk. 20.
- Poirot* (J.) Essai sur l'éloquence judiciaire à Rome pendant la République. 8vo. 299 pp. Paris. 15 fr.
- Rappold* (I.) Beiträge zur Kenntnis des Gleichnisses bei Aischylos, Sophokles und Euripides. 8vo. 27 pp. Leipzig. 1 Mk.
- Puschmann* (Th.) Nachträge zu Alexander Trallianus aus Philumenus und Philagrius nebst einer bisher noch ungedruckten Abhandlung über Augenkrankheiten. Nach den HSS. hrsg. und übersetzt (extr. Berl. Studien). 8vo. 189 pp. Berlin. 6 Mk. 60.
- Reisig* (K.) Vorlesungen über latein. Sprachwissenschaft. Mit den Anmerkungen von F. Haase. 3. Theil neu bearbeitet von J. H. Schmalz und G. Landgraf. Lfg. 9 u. 10. 12mo. Berlin. 4 Mk.
- Reuter* (A.) De Quintiliani libro qui fuit corruptae eloquentiae. 8vo. vi. 77 pp. Breslau. 2 Mk.
- Robert* (C.) Archäologische Märchen aus alter und neuer Zeit. 8vo. VII. 205 pp. 5 plates, 7 cuts. Berlin. 6 Mk.
- Part 10 of Philologische Untersuchungen hrsg. von A. Kiessling u. W. von Wilamowitz-Moellendorf.
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